THE FUTURE COURSE OF
CHRISTIAN ADULT EDUCATION

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Selected Addresses and Papers Presented in a
Workshop on the Christian Education of Adults
Pittsburgh, Pennsylvania, June 15-17, 1958

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Preface

Enormous potentialities are inherent in Christian adult education. Nearly fifteen million men and women are enrolled in Protestant church school classes in America. Additional millions are involved within the churches in activities which have direct educational possibilities and implications. This is undoubtedly the most extensive adult education operation in our time.

The need for more effective Christian adult education is obvious and compelling. We must match with a more adequate moral and spiritual development the unprecedented advances in the technological and material aspects of modern civilization; the rapid changes taking place in our economic, political, and social structures; and the tremendous responsibilities that have been thrust upon us in world affairs. Else the promise which the future holds will not be realized.

The churches must place a greater emphasis than in the past upon the Christian education of adults. The popular notion held widely a generation ago that religious education is only a matter for children and youth seems now short-sighted and naive. Adults make the decisions that will determine the world of tomorrow. The behavior of adults in the community affects the standards and practices of children more than the precepts of their teachers. The ignorance and prejudices of adults stand

in the way of achieving some of the high hopes of youth. The race may move forward on the feet of today's children, but the pace of its progress depends more than we formerly realized upon the willingness of adults to remove the roadblocks that stand in the way.

The Christian education of adults has lagged behind its high potentialities because of built-in weaknesses and limitations that should be recognized and corrected. Many of its leaders are poorly trained and have too little understanding of the difficulties and complexities of the processes of Christian growth. Much teaching is pointless and remote from the interests and needs of adults today. Too few know how to translate "the faith once delivered to the saints" into the current idiom. Many of the bristling problems which adults must face in our modern world, and which must be solved if maximum Christian growth is to be achieved, rarely come within the range of consideration. Knowledge of human nature, of the influences which condition its development, and of the ways of learning which has been gained through the "secular" disciplines, is not sufficiently utilized in the educational work of the churches. Too great dependence is placed upon methods of teaching which are known to be obsolete and nonproductive.

Responsible leaders of Christian adult education are determined that these weaknesses and limitations shall be overcome. They see no reason why the best available knowledge, gained from whatever sources, should not be utilized in the improvement of Christian education. They are confident that Christian faith and experience are strengthened and deepened as workers in Christian education establish and maintain vital contact with specialists in other fields who are extending knowledge of personality and improving methods of its development. They know that theologians have much to learn from anthropologists, psychologists, and sociologists; and that these in turn may learn much from theologians. And they believe that their own understanding and appreciation of the Christian heritage will grow as they share their faith with others who are not directly concerned with its transmission.

To aid in the process of enlarging knowledge and enriching understanding through the interchange of viewpoints by those whose efforts had been devoted to research and scholarship in the secular disciplines and by those whose orientation had been largely theological and ecclesiastical, a Workshop on the Christian Education of Adults was held at the University of Pittsburgh, June 15-27, 1958, under the joint sponsorship of the School of Education, University of Pittsburgh and the Department of Adult Work, Division of Christian Education, National Council of the Churches of Christ in the U. S. A. It was made possible by a grant from Lilly Endowment, Inc.

The Workshop brought together ninety carefully selected leaders who engaged in study, discussion, and continuing conversations for a two-weeks period. A dozen of these were nationally known specialists in fields other than Christian education: economics, political science, psychology, psychiatry, sociology, public education, educational administration, adult education, journalism, the ecumenical movement, theology. The others were directly involved in the work of Christian education: pastors; directors of religious education; executives of denominational boards of Christian education; directors of adult work in the denominations; state, regional, and national executives of church councils; leaders in men's and women's work; Y. M. C. A. and Y. W. C. A. secretaries; professors of Christian education in theological seminaries; and graduate students who have special interests in adult education and who have been trained in methods of educational research.

The pattern of the Workshop consisted of a series of addresses and papers by the consultants, in which each sought to summarize the findings and insights gained through study and research in his field that seem revelant to the task of Christian education, and to make such application as he could to the educational programs of the churches. Each of the papers was followed by a panel discussion or a symposium in which specialists in other fields made critical comments, raised questions, and referred to helpful resources which might be used for further study of the problems raised in the paper. Each of the general

sessions was followed by study and discussion groups which
sought to discover implications for Christian education.

All who engaged in the workshop made advance preparation
by the careful study of a syllabus which raised some of the im-
portant issues and problems in Christian adult education and
contained a selected bibliography covering the areas treated in
the workshop. Among the general questions dealt with were
these: What new opportunities and problems are presented to
adults by recent changes and current trends in American cul-
ture? How are adults affected by our culture? What kinds of
adult learning will be required by our changing society in the
next quarter of a century? What specific needs for continuing
learning will adults have in order to live adequately under the
new conditions? What should be the general objectives of adult
education? What is the unique role of Christian education in
accomplishing these general objectives? What should be the
objectives of Christian adult education, as distinguished from
adult education in general? What are some of the major
strengths and weaknesses of Christian adult education as carried
on presently in our churches? How can adults be guided in their
growth toward Christian maturity? How can the content and
methods of Christian adult education be improved? What are
some of the most pressing advances needed in Christian adult
education today?

Two preliminary volumes containing materials presented in
the workshop have been issued in mimeographed form and have
been circulated to the participants in the workshop. The first,
*Charting the Future Course of Christian Adult Education in
America,* was a collection of selected addresses, papers, and sym-
posia presented during the sessions. Some of the papers were
furnished by their authors and these were printed as presented.
Taped recordings were made of all the addresses and these were
transcribed and edited and included in the collection. The sec-
ond volume, *Formulating the Objectives of Christian Adult
Education,* contained outlines and summaries of the reports of
the study and discussion groups, a statement of the "Basic
Assumptions of Christian Adult Education," "A Tentative

Statement of the Purpose and Objectives of Christian Adult Education," and some evaluations of the workshop by participants. The supply of these earlier volumes was limited and is now exhausted.

The present volume is a revision of the first mentioned above. The editor has taken the liberty of condensing some of the materials contained in the addresses transcribed from the taped recordings and of deleting some materials entirely when there seemed to be undue repetition or duplication.

<div style="text-align: right">LAWRENCE C. LITTLE</div>

University of Pittsburgh
February 5, 1959
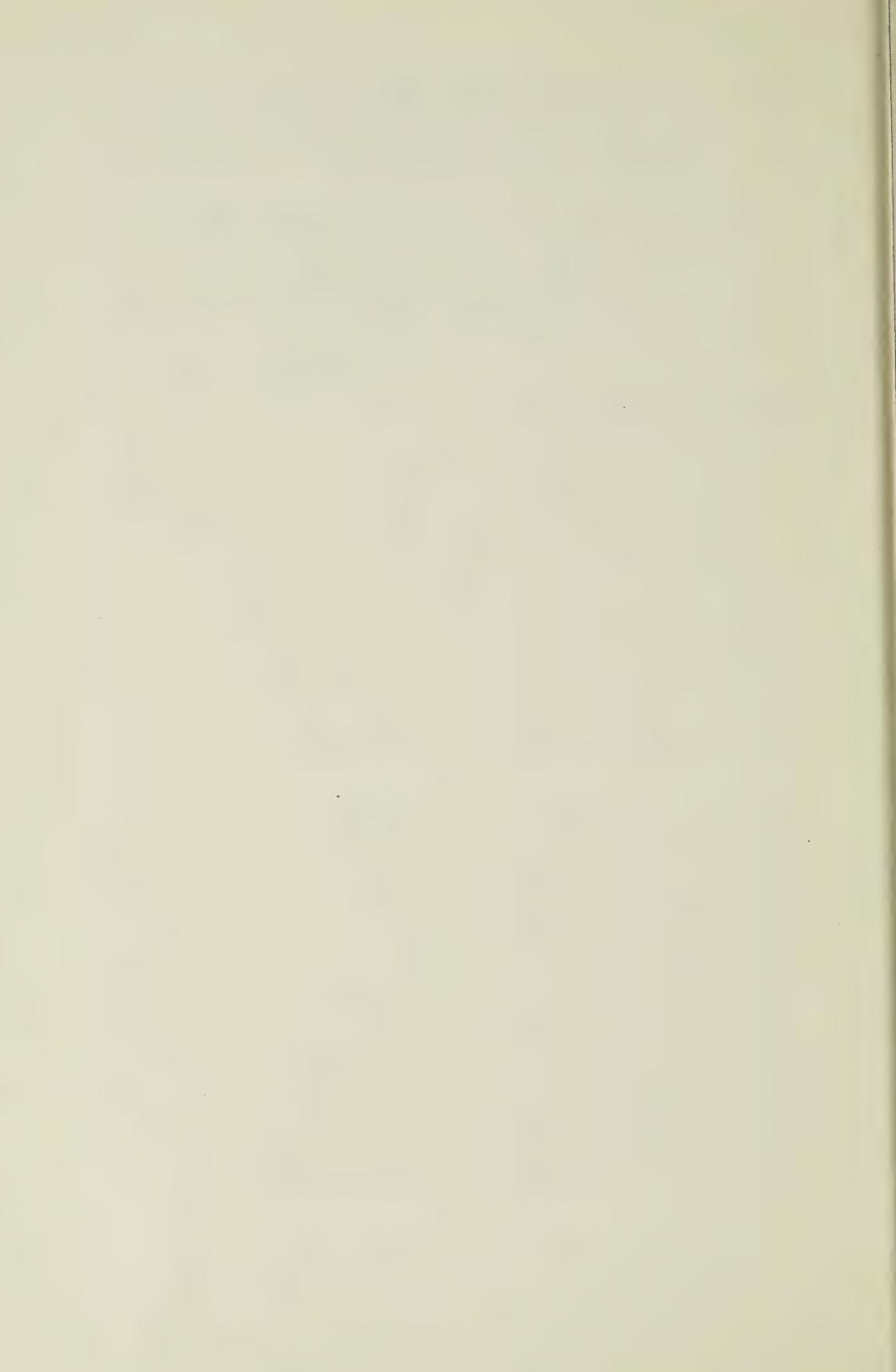
1. The Challenge of Our Times to Adult Education

JOY ELMER MORGAN

President, Senior Citizens of America

"The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty and we must rise with the occasion. As our case is new, we must think anew and act anew. We must disenthrall ourselves and then we shall save our country. Fellow citizens, we cannot escape history. We will be remembered in spite of ourselves. No personal significance or insignificance can spare one or another of us. The fiery trial through which we pass will light us down in honor or dishonor to the latest generation. We —even we here—hold the power and bear the responsibility. We shall nobly save or meanly lose the last best hope of earth."

That is Abraham Lincoln addressing the Congress on December 1, 1862. What he said then is a hundredfold truer today than it was at that time. We are in the midst of one of the great chain reactions of all history, a reaction that had its inception in the teachings of Jesus Christ. For whatever mistakes the Christian church may have made during its long history, we need to bear in mind that it is the leaven of Christ's

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teaching, working throughout the centuries, that has given us democracy; that has given us the free public school; that has given us the freedom of mind which made science possible; that has enabled us in our country to advance, as no other civilized people ever advanced, to a point where the rest of the world is so eager to follow our pattern that it copies the material side of it and forgets the spiritual and mental side that made our material achievement possible. So in a very literal sense the Russian revolution and this Communist crisis that faces the world is indirectly—almost directly, if you will pardon that double expression—an outgrowth of Christian teaching and its cumulative force throughout the centuries.

This age in which we live is not just the product of a few things that make the headlines, like wars and atom bombs and sputniks. It is the natural and inevitable consequence of a long period of upward struggle which should go on in the future and which, in my judgment, would probably have gone on much faster in the past had there not been any wars.

We have a tremendous heritage. John Dewey once said that education is to society what reproduction and nutrition are to the individual. Education preserves the gains of former generations and looks forward to the future. It gives perspective. We have a twofold heritage that reaches back into the infinite past. First, we have a *biological* heritage. Pause a moment to think of the life stream that is back of each one of you. You have two parents. Probably most of you have known your parents. I never knew mine. You have four grandparents, eight great grandparents, then 16, 32, 64, 128, 256, 512, 1024. You have gone back only ten generations and in that time you have a direct ancestry of more than a thousand people. And everytime you go back another ten generations you multiply by another thousand. If you go back twenty generations you have more than a million direct ancestors. Allowing 25 years to a generation, that is only 500 years. You soon get to a point where the blood lines cross and crisscross in an infinite pattern so that the brotherhood of man is more than a religious dogma. It is an inescapable mathematical and biological fact. Everyone of us here stands on a

mountain peak of possibility reaching back in a widening base through infinite time. And in our makeup, in our being, are all the possibilities of this immense biological heritage.

Then we have a *social* heritage that goes far back to the days when animals were first domesticated and plants cultivated and fire discovered; when the wheel was developed; and the letters of the alphabet and the symbols of mathematics and astronomy. We see the beginnings of architecture, music, art, science and technology. We see the growth of institutions—homes, churches, schools, government, industry, and associations in every field of human endeavor. Most important of all, we see the development of ideas and ideals.

When we speak of education in its best and highest sense—as contrasted with *training* in the narrower sense—we are thinking of ideas and ideals and of their impact upon the individual mind and upon society. Civilization is made up of ideas and states of mind. It is contrasted with *militarization* which relies on force rather than upon ideas and mutual regard.

Five ideas stand out above all others in the influence which they have exerted and are destined to exert upon the development of the human race. These ideas are all relatively new and have come in this order: the idea of the golden rule; the idea of natural law; the idea of agelong growth or evolution; the idea of freedom of thought and discussion; the idea of longterm planning.

The idea of the golden rule is found in all the world's great religions. The idea of natural law helped to ban superstition and to make possible the development of science. The idea of evolution helped us to realize that man is only beginning to be man and that the future holds infinite possibilities for growth and development. The idea of liberty of thought and discussion (outlined by John Stuart Mill in his essay on that topic) has given life and vitality to democracy. The idea of comprehensive systematic longterm planning for the common welfare is the most recent of these basic ideas. In time it should give us freedom from disease, pestilence, poverty and war.

Our generation—as no other in history—is harvesting the fruit

of this heritage of ideas and ideals. And, as always, success is fraught with danger. We have been developing our technology at an ever increasing pace so that the body of knowledge is now so vast that it tends to divide us. We have become so specialized in education and industry and government that we hardly speak a common language and often do not understand one another. We tend to get lost in the details and to miss the inspiring grandeur of man's great adventure on this earth as revealed in the heritage which I have described and yet it is ours—yours and mine—to preserve, enrich and widen this heritage or to use the new power which modern technology has given us to destroy ourselves.

Whether it shall be the one or the other will depend largely upon the use we make of the human mind—God's supreme gift to man. Man's best opportunity is the development of his mind. Man's greatest need is to learn; his most urgent duty is the moral obligation to be intelligent.

The Christian church historically has made—in my judgment —two great errors that have retarded its influence. The first of these errors was the confusing of Christ's motive of love as a means of controlling the actions of people. Love as the law of life is the heart of the teaching of Christ. I did not fully appreciate the importance of this fact until I was privileged to read Leo Tolstoy's *The Law of Love and the Law of Violence* and to see that law worked out in the life of Gandhi who will probably be recognized as the greatest man of the twentieth century.

The church has confused the idea of *love* with the idea of *authority* as a means of molding the lives of men. Out of that confusion, beginning in the days of Constantine and continuing through the years, we get the mingling of church and state and all the evils that have grown out of that union—religious wars, persecutions, inquisitions, heresy trials, religious segregation. We need to reassert the fact that the lives of people and of nations are best changed not by authority or by force but by love.

The other great historical mistake of the Christian church has been the tendency to separate goodness from intelligence.

They are essentially one. The idea that people can be good without being intelligent leads to tyranny and stagnation as illustrated by the Spanish Inquisition. Intelligence is necessary to goodness. Well may we repeat with Paul in his letter to the Romans, "Be not conformed to this world but be ye transformed by the renewing of your mind *that you may know* what is that good and acceptable, that perfect will of God."

The right of the individual man to seek intelligence was affirmed in the Reformation. Perhaps that is where adult education really began, for out of the Reformation grew the first Sunday schools. These were schools to teach adults to read and write in order that they might consult the Scriptures. In time these Sunday schools led to the development of public schools for children. It was this religious motive that led to the founding of the first public schools in Colonial New England.

Today the church school has an enrollment estimated at some fourteen million adults. This is the largest group of adults to be brought together by any institution in a learning situation. Perhaps these Sunday schools are not all they should be. They have difficulty in getting trained teachers. Students are unwilling to do the amount of outside preparation necessary for the most effective learning. Often the content of the church school curriculum is somewhat obsolete and out of date. Perhaps the church school is like the rhyme about the Dachshund —that long under-slung pup which was brought over from Germany:

> There was a little dachshund once so long he had a notion
> How long it took to notify his tail of his emotion,
> So while his little eyes were full of present woe and sadness
> His little tail kept wagging on because of previous gladness.

The Sunday school has been a bit like that. It has often tended to hold on to outmoded ways of doing things.

This workshop on Christian education is prophetic of a new day in our church schools. I sometimes wonder what would happen if our theological colleges and our schools of religious education in the universities were to dedicate their summer

sessions to the training of lay teachers for our church schools. Among the fifteen million persons over sixty-five years of age in the U. S., there are many who are retired from their usual vocations and who need a new mission in life. We enjoy what we do well and we do well what we are trained to do. To what better purpose could the unused talent among our more mature citizens be turned than to train other adults in Christian citizenship?

Beyond the Sunday school, there have been many forms of adult education through the years, depending on the needs and opportunities of the times. There was the spelling bee in the old district school. Then came the Chautauqua movement with a vast network of meetings and publications. Women's clubs were developed to widen the outlook of housewives. Centers like Hull House in Chicago helped to awaken people to conditions in cities. Commercial correspondence schools and extension departments in universities found a ready clientele. Agricultural extension service with a vast library of publications began lifting our rural population. Boards of education in cities developed trade schools and night schools and Americanization classes. During the depression we had adult forums in the public schools for the study of current affairs. More recently we have had group dynamics, the Great Books Foundation and the study centers of the Foreign Policy Association. There are more than three million students in our colleges and universities and that number will double within a decade. Tax supported community colleges are developing at a fast pace as did high schools fifty years ago.

Formal education is becoming a lifelong enterprise. Grandpa and Grandma are earning degrees. Perhaps that is the answer to the new situation which has developed as a result of the added years combined with arbitrary retirement ages which leave many mature people with no purpose in life. As we have pointed out in *Senior Citizen,* this is a new kind of revolution which presents an immense opportunity to us all. Here are some facts to keep in mind. Life expectancy at birth among primitive men was 18 years. In the days of classic Greece and

Rome it was 25 years. By the year 1800 in the United States it had reached 35 years; by 1850 it was 40 years; by 1900, some 48 years. It is now 70 years. It has increased 22 years since 1900. While the population of the United States has doubled since 1900, the population over age 65 has quadrupled; the proportion over 65 was then about 4 per cent; it is now over 8 per cent. There are some fifteen million people in the United States over 65 years of age and the number increases by more than a thousand a day.

All this has tremendous significance for adult education. The education of children is slow and costly. The formal education of adults is relatively inexpensive. They often learn more in a month than a child learns in a year and are in a position to put their learning to immediate use. The time is coming when the adult who does not pursue some formal study throughout life will be looked upon as we now regard persons who cannot read or write.

Pedagogy has certain fundamentals regardless of age. There is not so much difference in these fundamentals as between child education and adult education. Sometimes in our attempts to be scientific we get lost in the mechanical details of education and miss its essentials. The *first* fundamental of pedagogy is the love of the teacher for the individual child or adult. And the one who most needs love is often the one who least deserves it and is the hardest to love. But love is the soil of learning and growth.

The *second* fundamental is the awakening of the individual to his own selfhood. Whether this awakening to the significance of his own life comes at twelve, twenty, forty or seventy, or whether it never comes, it is the real mark of maturity. It is what Woodrow Wilson had in mind when he wrote his famous essay, *When A Man Comes to Himself.* Many of our people in their fifties and sixties are still children. There is something about our civilization that tends to preserve a kind of infantilism. Perhaps it is partly due to the commercialization of our means of mass communication so that our minds are occupied

much of the time with the trivial, the irrelevant and the irrational.

The *third* fundamental of pedagogy is the awakening of the individual to a sense of his relationship and responsibility to others. All of us need to become more conscious of society and its problems. Perhaps it would be worthwhile to name a few here.

There is the problem of the population bomb which is resulting from high birth rates around the world combined with decreasing death rates which follow educational and health measures. For example, in Puerto Rico during the fifteen years between 1940 and 1955 the average life span was increased 22 years—a year and a half of added life expectancy for every year that passes. The time is at hand when population must be brought into balance with the world's resources. If men breed like rabbits, they will eventually live like rabbits. We can feed a billion people on the North American continent, but we cannot provide them with the kind of homes we are now building, with high powered automobiles, and a college education. We are probably at the peak right now of our resources in relation to population.

If I could do just one thing tonight it would be to emphasize the importance of perspective and the danger of thinking only of the immediate present. We need to concern ourselves not only with space, quantity and numbers but with time and the effect of time, as I tried to do in pointing out our biological heritage a moment ago. What is going to happen in ten years? In a hundred? In a thousand? Do we have the kind of education that looks far enough ahead? Or are we immersed in the immediate present with little thought of future generations?

Is our foreign policy such that it will be sound 10 or 15 or 20 years from now? Are we living from hand to mouth with no sense of the end result of what is going on? Is our farm policy such that we will conserve the resources of our country for the children that will come after us? These are tremendous moral obligations. What part are we going to take in giving our heritage to the rest of the world?

Our technological revolution is now fast moving into automation. It is developing machines that take the place not only of hands but also of brains. The vast flow of material goods creates immense pressures within our own country and between us and other countries. It accentuates the difference between rich and poor; young and old. It robs children of the character building effect of family responsibilities and daily chores. The extent and rapidity of the change are too little known. For example, we produced in 1947 five million automobiles with about 550,000 auto workers. We produced ten years later (in 1957) 7,200,000 automobiles with about the same number of workers. In other words, the technological changes of a single decade accounted for more than two million automobiles. We do not yet appreciate the full impact of that kind of situation on the individual worker, on the value of money, and on the small business enterprise which has been the foundation of our economic life.

This subject is too big to cover in a single address and we must come to a close. The purposes of Christian adult education might be summarized as follows:

1. It is to awaken and train man's mind and quicken his spirit so that he will seek to understand himself and the world around him and to take his part in public affairs.
2. It is to open to him doors and windows into a world of which he has not yet dreamed.
3. It is to teach him that curiosity and reverence are twins, and that beliefs are best when tested by experience; that goodness and intelligence go together.
4. It is to help him discover that religion is not a thing apart, but life itself; that its purpose is to give wholeness as well as holiness.
5. It is to reveal to him that true religion is dynamic, not static; that it is a part of a living, growing universe.
6. It is to make clear that man is only beginning to be man; that he is capable of infinite improvement.
7. It is to inspire him with a sense of his part in the great adventure which includes all mankind in one brotherhood.

8. It is to emphasize that cooperation, not conflict, is the law of growth and survival.
9. It is to exalt love as the supreme Christian virtue which must govern every man's relation to all men.
10. It is to help him find for himself a sense of mission which will focus his attention on something greater than himself and thus release the hidden energies of his soul.

2. The Ministry of Christian Education to Adults Today

GERALD E. KNOFF

Executive Secretary, Division of Christian Education
National Council of the Churches of Christ in the U. S. A.

I TAKE GREAT SATISFACTION in the opening of this workshop. This satisfaction is for two reasons, aside from the portents of better programs for our churches and for the Christians of our churches who have reached their mature years. First of all, as executive officer of the Division, I find this occasion a happy opportunity to expression appreciation for the fine cooperation established in this enterprise between the Division of Christian Education and the School of Education of the University of Pittsburgh. It is our opportunity to pay back in some small measure the magnificent voluntary service which Lawrence Little has rendered to us on many occasions, notably in the Professors and Research Section, in the work of the Committee on Objectives, and in many other capacities. We are grateful that with the assistance of Wilson Cheek, our new executive in the Department of Adult Work, we are able to effect this happy cooperation.

Then to stand here at the same table with Joy Elmer Morgan

is a matter of deep satisfaction. When I came to my work with the International Council of Religious Education, I had known of this man but heard there in the offices and halls of that agency time and again deep appreciation for the Christian witness he was making as a Christian layman through the Journal of the N. E. A. Soon after our Omaha meeting was over I journeyed to a little country town in Southern Illinois where in sub-zero weather I visited the first General Secretary of the International Council of Religious Education, Dr. Hugh S. Magill. He will be ninety this autumn.[1] And there in company with this man who came to our agency from the National Education Association we were reminded once again of the intimate links which have bound us together in the work of Christian education and in the work of the N. E. A. for the public schools of our country.

Let me observe in the first place this evening that the educational outreach of the churches to their adults is an enterprise of considerable scope and proportions. Consider it only numerically, holding in abeyance for the moment any kind of qualitative analysis or judgment. The adult church school program in the United States and Canada is a sizable operation. There is nothing like it in the Christian world. The 1956 figures of the *Yearbook for American Churches* show a church school enrollment of slightly more than 43,000,000 persons, including officers and teachers. The Department of Research of the National Council of Churches has worked out the age group proportions for National Council's 37 Protestant and Eastern Orthodox denominations. Out of 35,750,000 persons in the church schools of these denominations, there are 12,800,000 adults enrolled. If we project these proportions, approximately $32\frac{1}{2}$ per cent, to the total figure, one estimates that 14,190,000 persons are in the adult church school departments of the United States. This is a large university. It is a large student body, assembling admittedly for short periods of time, but over a period of nine to twelve months every year.

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[1] Dr. Magill died on October 2, 1958.

We have not done with numbering our people when we tabulate those who are enrolled in adult church school departments. We must remember in American Protestantism the less formal but still significant educational efforts of the churches which play upon adults in one way or another outside the church schools. Take, for example, our program of education in missions. Here the churches join together in a Commission on Missionary Education. Other aspects of this work are carried on purely on a denominational basis. But here is a great enterprise in the Christian education of adults which certainly merits special attention. Our Commission on Missionary Education is approaching the point in a year or so of $750,000 of sales in a year. The courses in women's societies, the summer programs of churches, the education of the churches' missionary outreaches are an enterprise of great significance. It has largely to do with the out-going aspects of the American Churches projecting the gospel of our Lord in literally every nation of the world.

Education for social action, oftentimes taking place not in the church school but separately in other types of discussion groups in a local congregation, is an intense activity of American churches. I grant you that it is often sporadic; it is often unplanned; sometimes it is more promotional than soundly educational; but it is an enterprise of great moment and it is playing Sunday after Sunday, week after week, upon the American Protestant congregation.

The Protestant sermon in our Protestant evangelical tradition has tremendous educational possibilities. It extends in large part in the educational tradition. Here is at least one topic which seems to have been overlooked by an obviously careful planning committee. Where is the man in our own generation who will attempt to do for us, as George Albert Coe tried to do for his, to wrestle with the problem of the educational aspects of the sermon and its place in the ongoing, continuous life of the parish and the congregation?

In this workshop we have an enterprise of wide significance and of great moment. Protestant adult Christian education

operates, I am afraid, in half-hearted fashion and with some serious built-in handicaps of our own devising. We have, for example, in many a congregation a well established tradition that fellowship and sociability are the chief goals to be sought in adult religious education. The children may be expected to learn something. Youth conceivably may be expected to engage themselves in useful activities and in worthwhile projects. But for the adults, if you judge us by what we do and not by what our headquarters put out in the literature, we usually seem to expect neither sound learning nor useful activity. We only expect the adults to be happy and to leave having had a good time. This lack of hard work—a successful evasion of serious study, indeed a determined resistance that "By George, you won't make me enter into this process"—is all too characteristic of adults when they come to the churches under the auspices of what is fondly called the educational program of the churches. In this quarter's issue of *Religion in Life,* there is a thoughtful article by Donald McGavran, who points out that in Protestant theology, the excesses of the concept of the "gathered church" have intensified the problem of missions on the foreign field. These excesses, he claims, are congeniality, sympathetic association and happy affiliation with like-minded people. Heaven knows these excesses are intensified a hundred fold in many a men's Bible class, where I must say fellowship and sociability seem practically the chief results.

In the second place, we have not outgrown in adult Christian education a deplorable reliance upon a single teaching method. You know it, that more or less transmissive lecture stoutly relied upon to communicate truth. Vida Scudder, a great religious writer and authority on St. Francis of Assissi, spent many years and additional summers at the University of Heidelberg. She tells in her autobiography the amusing story of a professor at Heidelberg well along in years who came to her, as an American friend, one time to bemoan his lack of popularity in his latter years. He said, "Miss Scudder, thirty years ago when I came to this university, my classrooms were crowded with eager students. Today my classrooms are nearly empty, and the stu-

dents pass me by. I cannot understand it, Miss Scudder, they are the same lectures." Precisely so, and this is the predicament in many an attempt at adult religious education in our churches.

Perhaps less frequently now than in earlier years but still, in the third place, is the unlovely picture of rival loyalties. Rival loyalties to a Bible class competing with loyalties to the total congregation, the gathered flock of Christ. We have in many an instance permitted a substitution for the rich and noble worship of the church an artfully contrived worship program—at least that's what it is called—or hearty opening exercises characterized by lusty gospel singing, the whole adding up only to a slightly more religious version of the weekday service club luncheon.

I trust that out of this conference will come ways not only of looking into the future years ahead but some suggestions for harried pastors, and dismayed and discouraged directors of Christian education, as to how with some reasonable effectiveness they can improve the educational offerings we now have. However that may be, we ought to remember that today Protestant churches are beginning to take their obligations to their adults with far greater seriousness and determination. This has come about for many reasons as I see the picture. I shall mention six.

First of all, a new concern for a responsible theological understanding of the nature of the Gospel and of the Christian Church has led many a denomination to say to itself, "We must after all communicate this new understanding to the adults of our churches or else it never will take root."

Second, the deepened interest in the Bible as the record of God's revelation to man.

Third, the growing interest in cooperative Protestantism, in the ecumenical movement and in organic unions. There are three prepositions in those phrases, for cooperative Protestantism is not the ecumenical movement and the ecumenical movement is not "the world church."

In the fourth place, along with concern in these three aspects, either of cooperation or of organic unity, is an accompanying

sense of denominational particularity. I find Presbyterians are more concerned these days, not less concerned, to know why they are Presbyterians and to say so. Similarly, Episcopalians; similarly, Baptists; and on down the line. This is inevitable and I suppose for the most part good. In any event it has led to a new seriousness among the churches to take concern for their adult educational programs.

In the fifth place, a new awareness of the numerical aspect of our opportunity together with a new awareness of the needs of the people. Dr. Morgan has suggested it and you will be working with it solidly this fortnight.

And, finally, the realization—not new—that the crucial questions of social justice, international good will, and our sheer hope of survival are not going to be answered finally by children and youth.

What, then, are some of the open doors for adult Christian education, doors which are not open in other aspects of the Church's life and work? It seems to me that adult Christian education provides an opportunity for the lay Christian to make his own Christian witness known before his friends and neighbors. For the most part this witness will probably be made in his own vocation considered in the light of the calling of Almighty God. It is a strange bewilderment to me, in this growing interest in the problem of Christian vocation, that adult Christian education leaders have not been particularly active. For the most part in this country the burden seems to have been carried by the social action boys, and not by adult Christian education leaders. I suggest that this problem of determining what Christian vocation means, how it is to be made real and vital in the local community and in the local congregation, is *your job*. And it ought to be one of your great concerns this next quarter of a century.

In the second place, an open door for adult Christian education is in its opportunity for the exercise of personal opinion and the showing of private judgment in churches which are far more clerical-centered and pulpit-centered than they ought to be. One of the great things the University Christian Church in

Chicago did for many years, under the leadership of its pastor, was to establish a noon-time meeting in which a caterer's lunch was served to as many in the congregation as wished to stay for Sunday dinner. Then after the dinner was over, the preacher stood up against the wall and corporately, not privately, they had a round at the sermon. All of us are acquainted very well, of course, with the ancient Protestant institution of "roast preacher" for dinner. But here is one congregation that did it right out in the open. And this minister has said that this prospect of having to stand up before intelligent, thoughtful and committed laymen, Sunday after Sunday, and hear them say, "That part was awfully obscure, Parson"; "You know you had more noise and thunder and emotion at that particular point than you had good logic"; "I think that development was good, but it seems fuzzy to me. Next time when you bring it up, would you state it more plainly?" has added greatly to his effectiveness as a pastor. This is a kind of salutary discipline that parsons and preachers need to have. And furthermore it will develop in a magnificent way—it did there at least—a concept of the responsibility of the congregation for the interactual and the educational impact of the pulpit Sunday after Sunday. Now whether this device is accepted or not, in adult Christian education we have an opportunity for this. For there is no comeback of this kind for most of us in the Sunday morning service. Personal opinion and private judgment are important. And adult Christian education opens that door.

Third, it opens the door for sustained study and reflection, carried on over a number of weeks. I say it *opens* the door. I have said earlier, after the door is opened not all walk in it, of course. But when we remember the topical nature of most Protestant preaching; when we look at the church press and the important work it does; when we realize how much effort is given to promotional interests, to expositions of institutional concerns, to the necessary space and time and attention given to the inspirational needs of people; Protestant adult Christian education has an open door here, an opportunity for sustained study and reflection carried on over a number of weeks.

And, finally, it opens the door for the felt needs of the active, mature adults to be expressed in order that the ministries of the Church may better take them into account. Those ministries of preaching, of pastoral services, of the organized programs, of the other activities of the Church will be immensely helped. If the adult Christian education program is warm and living, vital and sustained, everyone is benefited by it. You may be sure, I am confident, that we have begun in this section of this great city an important venture in this Pittsburgh workshop. I suspect that the world will not be noticeably improved by Labor Day or revolutionized indeed by Christmas time. But there will have been begun important new developments which may reach their full growth only in a decade or in a quarter of a century. If this desperate world looks in large measure to our America in 1958 for support and hope, and it does; if this America of ours is basically dependent upon its churches for spiritual power and prophetic vision, and it is; if the adults of those churches are going to make most of the important decisions, wise or short-sighted as the case may be, and they are; and if these adults are affected by what we do and plan here, and this is true; then there are great ships a-building here which will carry their valuable cargoes into many a far-off port and which will ply the busy lanes of the seven seas for many a day to come.

3. Our Contemporary Economic and Industrial Revolution

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I AM GOING TO ASK the members of this significant workshop to do something consciously—which most of you do unconsciously during a lecture—namely, to supply the details from your own knowledge to the framework of my remarks as I go along. For this, I believe, is true education. The word education means to lead out from, not to pour in—as I fear many teachers are guilty of doing.

The Frenchman, Andre Siegfried, once summed up American success by ascribing it to Divine Discontent. Undoubtedly, being unsatisfied with existing conditions has been a spur to American activities. Call it more than discontent, call it Divine Discontent, but do not confine it to Americans. All through human history, discontent has been a great force for change— although in many periods and many areas, the discontent lasted a long time before change took place. The Middle Ages, for example, has been called a depression which lasted 800 to 1,000 years. It truly was a period of little change.

Perhaps the *divine* part of American discontent is the fact that we always try and usually succeed in doing something about it. We work through our democratic political system and our free enterprise economic system, both of which are based upon faith in the individual.

Change is rarely welcomed. The reasons are obvious. The older, existing system that is faced by change has a government structure, laws, vested interests, customs, religion, ethics, education, and common acceptance in its favor. The newer system is not welcomed; it is feared by the above influences and comes up against human inertia. Established religion fears reforms at times; labor fears automation; business fears changes in governmental regulations.

Most of the great men and women of the past were motivated by a discontent—a discontent with life as they found it. Some wrote about this discontent and urged a change; others did something about it as well. I will omit the religious reformers from my analysis since their work is certainly familiar to this group and will make reference instead to others.

Plato wrote about a better society. He called it the Republic, but he admitted that his society would not work. Sir Thomas More named his ideal commonwealth, the Eutopia—two Greek words meaning "nowhere." Samuel Butler called his ideal community Erewhon, which is the word nowhere spelled backwards. Godwin, the anarchist; Marx, the socialist; Henry George, the single taxer—and many others fell into a well while gazing at the stars. A servant girl who worked for Thales gives a delightful account of how her master actually fell into a well while looking heavenward. But in all fairness to these men, they were seeking a better life for mankind.

Godwin sought a better life by getting rid of government. Marx sought a better life by getting rid of religion and other institutions. Plato and Aristotle sought a better life by divorcing it from business and economic activities. They would not permit businessmen to vote or hold public office. A person who did not vote in those days was called an idiot. So all businessmen were regarded as idiots—unlearned, ignorant, or simple.

A world (the medieval) dominated by religion and not stimulated by science was not altogether a good world, even religiously. It was a world filled in part with superstition, sorcery, witchcraft, alchemy, disease, famine, poverty. An atheistic world, filled with science, would undoubtedly prove equally disappointing. A world combining both best expresses God as well as man. A society dominated in any extreme degree is likewise not the best society because government calls for the competitive principle in politics, the low level of which historically has given us the basic names of the two political parties—Whigs and Tories. The word Whig is a Scottish term meaning rustler, cutthroat, arsonist, and horsethief; the word Tory is an Irish term meaning rustler, cutthroat, arsonist and horsethief.

Much of religion, ethics and morality has passed into our so-called non-sectarian life and has improved government to a degree. This has resulted from the fact that our laws are based on the English common law which was derived in large part from the Bible and much of religious practice has been taken over by government. Among these may be mentioned charity and social welfare, health laws which were originally religious laws, kindness to animals, lighting of streets, and standards of morality and decency. This is not altogether a happy situation since human conduct motivated by fear—obedience of the law— is not as character-strengthening as obeying the voice from within. Our philosophy of legal punishment is essentially to improve behavior in the future by punishing the wrongdoing of the past. I hope I am not naive in insisting that the inner voice of conscience has a more constructive approach. It prevents wrongdoing in the first place.

The religious influence in economic life also came in another way. Malthus was a minister. Godwin was a minister. Senior was the son of a minister. A goodly number of the early American economists were ministers. Then, too, some of the founders of economics were physicians who looked to economics as they looked to medicine for the healing of the ills of mankind—a sort of religious drive. Religion and economic activity both deal with people. They both deal with people's happiness; the

former stressing the spiritual, the latter the material. Both are related and even a stern critic such as Aquinas justified the latter if it contributed to the former. Admittedly, something of a conflict results historically and in some parts of the world today when you have a sin explanation of misery and a tie-up between piety and poverty. Religion in the world today accepts success in business and economic life. This fact makes for a more harmonious approach to the new era facing us.

It is a source of pride to me as an economist that the founder of economics, Adam Smith, combined the three great forces which I have just mentioned—religion, government, and business, into a remarkable, workable synthesis. Now this statement may come as a surprise to many of you who have been taught that Smith was a materialist who believed in the economic man and who advocated a survival of the fittest type of competition. The true interpretation of Adam Smith calls for a study of his book on the *Theory of Moral Sentiments,* which must be regarded as a sort of first volume to his celebrated *Wealth of Nations.* In that volume he showed the wonders of altruism, how each person helped another because that was the right thing to do. But being a realist, he argued that the closest substitute for innate kindness is the economic system of payment for services rendered. Religion was to work through the market and the economic system. Government was also to be part of such a program. In his *Theory of Moral Sentiments,* Smith insisted that a businessman must not jostle or throw down his competitor.

It is interesting to note that Pitirim Sorokin has said recently that "Recent studies have shown that the factor of mutual aid, or altruistic solidarity, has played at least as important a role in biological evolution and human behavior as the selfish factor of struggle for existence and of bloody survival of the fittest!" [1] This is a remarkable vindication of Smith almost 200 years later.

The expression of dissatisfaction on paper and the expression

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[1] "The Impact of National Science on Social Science." *Proceedings of New York Session of National Academy of Economics and Political Science.* Special Publication Series, No. 13, Dec. 26, 1956, p. 7.

of a desire for change on paper may lead to no immediate action. But sometimes dissatisfaction erupts into action—witness the American Revolution, the French Revolution, or a Reformation or a Renaissance. But frequently the ideal contemplated becomes a very different reality when put into practice.

Sometimes change comes for which no plan has been made. The results are sometimes monstrous. We look back with a certain indignation at the people who lived at the time. Why did they not prepare? Why did they not adapt laws to change? Why did they not work out theories and principles to handle change? Why did they not foresee the evils attendant upon those changes? I feel that we today are faced with this challenge and must prepare for the judgment of history.

The events beginning in 1750 came to a world that was unprepared. These events or revolutions led to disruption, maladjustments, and human calamities which were not necessary —sweatshops, violence, child labor, unparalleled human misery. These effects could have been avoided or at least minimized. But religious institutions, governments, laws, education, folkways had not changed and were not ready to cope with or guide the emerging new world. Lord Keynes described his fellow social scientists as "the trustees, not of civilization, but of the possibility of civilization." It has really become this—and those of us who have given thought to the future are, or should be, very much concerned. Abraham Lincoln—a stargazer and a practitioner—expresses the yearning of thinking people: "If we could first see where we are and whither we are tending, we could better judge what to do and how to do it."

Today we are living at the end of what the elder Toynbee called the Industrial Revolution and we are on the threshold of the Atomic Age. The Industrial Revolution holds special interest for us: (1) Its development was contemporary with and parallel to the development of the United States as a nation. (2) Its development was contemporary with and parallel to the development of economics and the capitalist system. (3) Its most famous name, James Watt, did his research through the intercession of Adam Smith, founder of modern economics.

In a sense, the Industrial Revolution was a series of great names in thought (political, economic, and social), power and industry, transportation, and agriculture. The Industrial Revolution and its steam power freed man from heavy manual labor but enslaved him in many other respects. The new revolution which we are facing—the Atomic Age—can, if we are prepared, "make," in the words of Norbert Wiener, "a more human use of human beings." The elder Mirabeau, an economist of the Industrial Revolution, saw a conflict between the point of view of humanity and the point of view of productivity. He chose productivity. Today, to quote from one of the most eminent economists of this century, "There is no conflict. Decency pays. There is such a thing as cooperation and business chivalry."

At the time of the Industrial Revolution, workmen hurled wooden shoes into automatic looms and smashed newly installed machinery with sledge hammers. This opposition has been a constant concern over the years. A cartoon in 1830 shows the disasters to be expected from introduction of steam power. It recommends that mothers stop bearing children since steam will take away any possibility of jobs for them. Early fear was expressed that locomotives would cause cows to stop giving milk in the neighborhood where trains passed. Frederick W. Taylor, founder of scientific management, tells of threats directed against him by hostile groups of machinists in 1883 upon his appointment as foreman in Midvale Steel Company. Even a stargazer and practitioner such as Woodrow Wilson saw the early automobile as a plaything of the rich and pictured it as leading us straight down the road to socialism.

Today we place reliance upon research. The word "research" first appeared in the language in the seventeenth century. The word is derived from the Latin word meaning circle—to go around, go about, explore. It was so new on the eve of the Industrial Revolution that Benjamin Franklin had to define it— "to find new methods of curing or preventing disease, make new discoveries in chemistry, geology, mathematics, arts, trades, geography, agriculture, husbandry—and to make all philosophical experiments that let light into the nature of things, tend

to increase the power of man over matter, and multiply the conveniences or pleasures of life."

The economists who came after Adam Smith saw the results of the Industrial Revolution more clearly and suggested solutions, but solutions clearly in violation of Smith's thinking. Consider, for instance, the treatment of the poor. The viciousness of the poor laws stemmed from the difficulty of applying a medieval concept of benevolence and humanitarianism to a more modern industrial society. What to do was the question. The answer was to deny social responsibility and apply laissez faire in social and economic realms. This is essentially the viewpoint of Malthus. Poverty was made an individual responsibility and was divinely justified. Any attempt to change this vitiated natural law. Malthus found solace in Deuteronomy 15:2, "For the poor shall never cease out of the land." But he did not follow up: "Therefore I command thee, saying: Thou shalt surely open thy hand unto thy poor and needy brother, in the land." Malthus lumps the poor—with no concern as to cause of poverty, whether unemployment or physical incapacity. He assumes overpopulation as the cause. The English Poor Laws were an extraordinary reflection of English social philosophy. They were a social policy and not altruistic in nature. They reveal a major theme of the twentieth century: the conflict between limits of individual and social responsibility.

An eminent English spokesman at that time, Nassau William Senior, faced up to the problems of the poor by advocating exclusion from political life and voting, or reliance on military power, or build up in them a blind devotion to the laws and customs of the country—so that they would take their lot in life as a sort of deserved punishment. In a sense, the excesses of the Industrial Revolution rather than weaknesses of capitalism produced Marx, Engels, Lenin, Stalin, communism, and socialism.

Today we are again on the threshold of change, the magnitude of which has never been witnessed before. The effects of not being prepared can be just as disastrous or even more so. We can call it the Atomic Age. Like the Industrial Revolution, it is a mixture of forces. It is a combination of the pains of forg-

ing one world, of working out capitalism vs. socialism as a practical matter, of controlling atomic developments, of adapting automation, of planning for world population increase, of meeting racial issues, and of arguing man's place in the world about him.

In 1906 Albert Einstein announced his formula upon which is based the science of today's atomic age. In 1939 man discovered how to split the nucleus of the atom. In 1945 the atomic bomb was dropped on Hiroshima, and a new age with a new fear was ushered in. To put the blame for the war potential on the atomic bomb brings to mind the lament of Pliny—over 1800 years ago. He complained that iron had become "at once the best and worst servant of humanity"—"with iron we plough the earth, plant trees, prune orchards, build houses, quarry rocks, and accomplish every useful purpose." But he went on to say: "iron is also a minister of war, murder, and robbery, not merely as a weapon at close quarters but forged for swift flight, now hurled by an engine, now winged; for to bring death more speedily to our fellowman we have given wings to iron and taught it to fly. Let the blame for such death be brought home to man and not to nature."

If the atomic age is not something new but merely much more of the same—the factory system intensified, the labor problem intensified, the competitive struggle intensified, the corporation bigger in size and larger in number, the people the same as before except that there are more of them—then we might just struggle along as before. But I don't believe that people are the same economically or that conditions in the future will be just more of the past. Although our revolution is referred to as the Atomic Age, nuclear energy is just one element. The assembly line; mass production; the aeroplane; electromagnetic radiation such as radio, radar, television, etc.; automation—all of these and many others enter the picture.

The only limitation on the peace-time uses of atomic power and isotopes is man's imagination. With a little over 2 pounds, of matter yielding the energy of 3,000 tons of coal upon undergoing nuclear fission—and with isotopes—a sort of waste product

with unbelievable detecting abilities as to how plants assimilate food and fertilizers; how well oil flows through a pipeline; how surface water originates and moves; how cows convert feed into milk; how to lengthen the refrigerated life of foods, fruits, and vegetables; and how to fight diseases in human beings—with all of these, what a future! Through atomic energy it will be possible to get a higher yield from wheat, oats, and barley. We will also learn how early plants can be started and how much water plants actually need for their growth. But in turn, this will force us to face an even greater farm surplus. Radioactive substances can be used to determine the water equivalent of snow. Thus it will be possible to forecast river floods and runoff and be prepared. In a recent issue of a national magazine we read that a hard shot will be made this year to reach the moon; that we will land instruments in 1959 and witness a round trip by humans in 1970. This is our scientific side. What is serious is the reason for the trip and the use to be made of it —namely, "a base on the moon will be the key to control of the earth." Military men believe that an attack on our moon base would be necessary before an attack could be made on the United States.

Today we have books, pamphlets, conferences, courses, four technical journals dealing with atomic energy. I submit that no such condition prevailed on the eve of the Industrial Revolution.

Automation is the industrial side of the Atomic Age—a term used to describe the most recent phase of American industrial development. The increasing use in offices and factories of various types of labor-saving equipment having virtually continuous and, in some instances, self-regulating operation introduces the possibility of eliminating direct human intervention in operating, guiding, and feeding machines and in controlling processes. Machines capable of elementary sensing, discriminating and counting can now perform routine tasks. Its use today is far more extensive than realized—cake baking to light bulbs, can openers to oil refining, mailing out insurance bills to assembling television sets.

What is said of automation today sounds familiar to the student of the Industrial Revolution. Labor calls it a monster while industry says it will result in more and more jobs, better jobs, better products, greater purchasing power. The *Daily Mirror* of London warns: "beware of technological unemployment—a polite way of telling a man he has been pushed into the bread line by a robot." A Ford Motor Company official pointing out a huge automatic factory operated by a handful of employees is said to have remarked to Mr. Reuther: "Mr. Reuther, you are going to have trouble collecting union dues from all these machines." Reuther replied: "You know that is not bothering me. What is bothering me is that you are going to have more trouble selling them automobiles."

We can see something of the effect of machinery by considering what has happened to musicians. There were enough jobs in music in 1930 to supply fulltime work for 99,000 American Federation of Musicians members out of 139,000 members. Another 10,000 reported "active" employment less than half of their time. Technological changes struck after 1930. From 1930 to 1933, 13,000 movie houses were wired for sound. Twenty-five thousand musicians lost their jobs. By 1940 only 79,000 out of 134,000 were employed. Fifteen years later, a fulltime membership of 252,000 had but 59,000 working fulltime.

A recent exhibition of machine tools included an automated machine with a built-in gauging device for use by a large producer of fractional horse power electrical motors. This $46,000 machine includes automatic handling, automatic chip disposal, automatic gauging, automatic sorting of work pieces, automatic tool adjustments to compensate for tool wear, and a feedback system. A man can come around at the start of a day, load the hopper and press a button. The machine will operate by itself for 8 hours. Automation is affecting the white collar worker for the first time. One insurance company has replaced all but 70 out of 2,400 clerks with one accounting machine. Commonwealth Edison uses an IBM "702" machine. It will "remember" the past record of a customer's bill—and if a new one it is com-

puting seems too high or too low, the "brain" will ask for a new meter reading.

We must not minimize the challenge of technological unemployment. Professor Norbert Wiener of M. I. T. warns that advent of automation "will create an unemployment situation which will make the '30's seem like a pleasant joke, because the automatic machine is the precise economic equivalent of slave labor. Any labor that competes with slave labor must accept the economic conditions of slave labor." [2] But if the past can be taken as a guide, we can look for gradual introduction of automation. There is the tremendous expense and the tremendous amount of planning and adaptation. One large scale electronic scientific computer took about 5 years of research and development and involved production and assembly of thousands of components from nearly 300 manufacturers. Then, too, automation creates as well as destroys jobs. Again, reverting to the past, there is an estimate that of the 65 million jobs in 1955, at least 40 million were based on the invention of new products and processes.

Among the elements not found in 1750, or only in very rudimentary form, are these: labor unions; corporations; farmers on commercial farms; cooperative ventures; trade associations; well-defined political systems and parties; labor legislation—minimum wages and maximum hours, "conditions of employment," collective bargaining—a national policy; Full Employment Act; Reciprocal Trade; a workable United Nations Organization; social security. The one price system was not established at the time of the first Industrial Revolution nor for a good century afterward. Today it is a safeguard against greed, overreaching and taking advantage of ignorance. A generalized market for stocks and bonds did not exist for the investment market for the piling up of capital resources.

Which raw materials would be needed was unknown at the time of the Industrial Revolution. Their sources were unknown. Population was immobile—workmen were starving in

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[2] Quoted in *Economic Intelligence*, Chamber of Commerce of the United States, November, 1955.

one place rather than moving to plenty elsewhere. Today the world is a different entity from what is was in 1750. Then it consisted of Western Europe—France, England, a disunited Italy, a disunited Germany—and thirteen American colonies. Today the world consists of all of Europe, all of Asia, all of Africa, all of North America and South America. Up to World War I, Russia was not a force; up to World War II, Asia and India were not forces. Today we have a full world out of which the world of tomorrow must be made. And who knows but several more populated planets?

At the time of the Industrial Revolution, we had few colleges. We lacked a goal of widespread education. In 1790, the average American was about 16 years old; today, 30 years old. Our problem of education has changed. Today 39 million children are registered in our lower schools and three and one-half million in our colleges and universities. This June, our colleges will award about 390,000 bachelor's degrees and 80,000 graduate degrees. We did not have any appreciable number of magazines or newspapers, a system of mail delivery or life insurance. Other forms of insurance (except marine insurance) were just being developed.

We must become reconciled to having our know-how pass on to other countries. Early map makers worked in chains just as we have attempted to keep the secret of atomic energy. The world accepts our products and our know-how but not our educational system or beliefs or principles. What we must do is to link the acceptance of the first with acceptance of the second.

Today we have accounting, statistics, widespread education, citizenship and the franchise, technology, canning, cold storage, atomic energy, conservation, legal structure, economic systems, banking systems, new forms of communication. But we also have scarcities of water, problems of conservation, and a phenomenal population increase.

The racial problem was not an issue on the eve of the Industrial Revolution. But it is one we must reckon with all over the world on the eve of the Atomic Age. Sociologically speaking, there is dangerous unrest today—Attorney General William

Rogers tells us that the cost of crime in the United States in one year is second only to the national defense in terms of cost.

Today, instead of Poor Laws, we have government agencies devoted to prevention of poverty through attack upon underlying causes. Active intervention is now encouraged to achieve a better society. The emancipation of women is another important influence in the shaping of the Atomic Age. In the United States, women cast approximately half the votes in the presidential elections and slightly outnumber men as stockholders. They constitute a third of the college students, hold nearly one third of the nation's jobs, and are nearly one fifth of all labor union members. They have moved into new occupations and professions. Only one sixth of the women in the labor force today are employed as domestic servants in private households or on farms. Since the end of World War II the number of working couples has reached 10.8 million or 28 per cent of the married couples in the country. This presents some new sociological challenges.

The attitude of businessmen is going to be vital in planning for the future. Do we have the business ethics to meet the new age? I think we do. Did we have it in 1750? I think we did not. Ethics existed, but they were not strong or effective. In the last generation, the government has assumed a new and gigantic responsibility, that of keeping the economy stable, of avoiding depressions or of stopping them if they start. As the editor of the *London Economist* remarked, "Intervention by the government in economic matters is a one-way street. It always creates vested interests with votes, which afterwards cannot be ignored. Interventions by government tend to be irreversible and so, over the years they build up in larger volume."

The gradual growth in stature of businessmen is an encouraging sign for the future. Business was held back by customs, prejudice, law, government, religion, from taking its proper place. Only gradually and fairly recently did the law recognize that a corporation has responsibilities besides profit-making. Now that business is a respectable force in life, what can it do with the future for the future? Since the economic system works

through the businessman, we ought to understand his viewpoint —not necessarily agree with, but understand it. Currently a businessman complains: "If I charge more than my competitor, I am called a profiteer. If I charge less, I am called a cut-throat competitor. But if I charge the same, I am guilty of collusion."

Robert Lane at Yale University made a study of businessmen's attitudes towards regulation. He found resentment which he explained on the following grounds:

1. Regulation challenges the businessman's belief system, i.e., that private enterprise is private; that legal title gives power to control wage and labor policies. His belief system also included:

   a) That he is a man of honor subscribing to a commercial code.
   b) That he is of the elite—achieving status through ability and hard work.
   c) That his rewards are modest considering his efforts.
   d) That his wealth is under his own stewardship.
   e) That his function is one of service.
   f) That his nation prospers to the degree he prospers.
   g) That he is labor's natural ally and proper leader.

The New Deal profaned his idols and depreciated his myths. Such an attack on a group is painful and disruptive.

2. It blackened the businessman himself. It lowered his status in the community and allocated to him a role subordinate to the one he enjoyed. This was psychologically bad for the business ego.

3. It frustrated him by depriving him of the decisions and choices he thought were his.

4. It aroused new anxieties and developed uncertainties in a time already tense with doubt and foreboding.[3]

Sylvia and Benjamin Selekman of Harvard offer this analysis: "With the increasing regulation by government and the massive expansion of trade unions beginning with the great depression,

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[3] *The Regulation of Businessmen* (New Haven: Yale University Press, 1954), pp. 21-35, passim.

industry has been under constant fire to assume responsibility for the adverse human consequences of technical progress, and to assimilate needed welfare measures into the cost structure of doing business. With some exceptions, businessmen have generally resisted this pressure to assume these new, additional costs. . . . This resistance . . . need not be regarded as moral deficiency in businessmen, any more than the pressure for social gains are proof of exceptional virtue on the part of union leaders and their members." [4]

The businessman had not moved to this place of honor and leadership easily. It had taken thousands of years. I have mentioned how in ancient Greece and Rome, he was looked down upon. In the Middle Ages he was condemned—since profit and interest were misunderstood, wealth was condemned; and since the common belief was: "He who wishes to trade with you, plans to cheat you." Only after the Industrial Revolution and concurrently with the beginning of the United States did he come into his own. Some measure of his importance today is indicated by the fact that in the new edition of *Who's Who in America*, one out of every four names is that of a general business or industrial executive.

I am also concerned with the role of labor and the labor leader in the Atomic Age. We can speak, in the main, of having approached the solution of our labor problem—full recognition after centuries of upward struggle of unions, union immunity, collective bargaining. Strikes still occur for fringe benefits, for higher wages and perhaps a specific share of profits, for shorter hours per day, for shorter work week, for slowdown of automation. In 1957, about 3,600 strikes involving about 1,400,000 persons (any work stoppage involving 6 or more workers and lasting a full day or shift is included) caused man-days of idleness equal to about one tenth of one per cent of total time worked during the year by entire non-agricultural labor force.

Not only our legal system, but also our economic reasoning has accepted the labor union. I do not believe that the labor

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[4] *Power and Morality in a Business Society* (New York: McGraw-Hill Book Company, 1956), pp. 53-54.

movement will become a radical movement in America because labor and management both seek the same standard of living and have the same attachment to private property and free enterprise. Another reason is that American labor has never recognized itself as a class. But we must recognize that only half of our workers in manufacturing establishments are members of unions and only 26 per cent of all workers are members of unions. We must expect a certain amount of unrest as the movement spreads.

I am also concerned with the role of the politician in the atomic age because it is through him that economic ideas and philosophical teachings get into our legal system. Will he remain a politician or will he rise to statesmanlike levels? The Selekmans remind us: "Politicians typically claim credit for all that goes as the constituency would have it go, and place blame for failures on the opposition—be it the minority party, the other party in collective bargaining, the government and its bureaucrats, or whatever symbol of hostility best serves to deflect the dissatisfactions in varying situations." [5]

Electorates of the Western nations will start becoming younger when the bumper crop of babies born since World War II matures into 21-year-old voters. Terrific pressure by oldsters for the welfare state will wane. What will younger voters want? Progressive legislation? More opportunity? More risk? What will their attitude be toward capitalism, socialism, cooperation? And what will their attitude be toward religion and ethics?

The social scientist, including the minister, is in a better position today to help plan the future than he has ever been before —I confess he hasn't really used the last 150 years to the greatest advantage. He has the benefits of past experience and the tools of today such as statistical method, mathematics and accounting. But we must avoid any conclusion that society is a mechanism and that people are cogs in a machine. I have no quarrel with those economists or with social scientists who are dealing with

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[5] *Ibid.*, p. 80.

small areas of the economy or with specific formulas or methods or specialties—obviously the more we know the better—but some economists will have to go back to a study of the economy as a whole, group relationships within the economy, the relations of government or the state to the individual.

We have the beginnings of the behavioral sciences, which include the social sciences and the biological sciences—a study of the whole man, something which religion has always stressed. We must place reliance on this as we face the future. This is the field that Russia has forbidden—no psychological testing methods, no attitude surveys, no contest at the polls to probe opinion of people in building government and planning activities. This may prove the downfall of the Russian system.

The conclusion and the challenge may be summed up in the following way: "The trouble is that the car of tomorrow is being driven on the highways of yesterday by the driver of today." In facing the Atomic Age, we must understand fully and dedicate ourselves to what our Chancellor at the University has so happily and aptly phrased, "New Dimensions of Learning in a Free Society." Collectively we have the knowledge needed to face the atomic era and to control it. This means team-work and the pooling of knowledge. Fortunately, the alternative is so frightful that we will be forced into the proper choice. To a tremendous degree adult religious education is the answer.

4. Changing Obligations of Citizenship

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THE ROOTS of American democracy are deep in the history of peoples who developed an abiding faith in the dignity of man and who believed that it was better to be governed by persuasion than by coercion. American democracy developed distinctive characteristics, institutions and processes during the conquest of a continent. It assimilated waves of immigrants and developed a complex and productive economy.

The experiences of its citizens have been as varied as the landscape of its countryside. They have ranged from the heroics of revolution to the fratricide of civil war, from the simple monotony of the isolated farm to the impersonal interdependence of the metropolitan city, from the frenetic unreasonableness of witch hunts and lynch mobs to the sober, rational and spirited defense of the dignity of the individual man.

The consequence of these varied and rugged experiences, many of which have been enervating in the present but inspiring as a part of the past, is a social system that has developed stability out of diversity and an inner mobility that produces leadership competent for the times. In turn, the social system

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has produced an operating political system that functions effectively in diversity and has produced public policies that maintain a reasonable balance in the nation's development. It is, however, a political system that is marked by paradox. It is maintained by law yet adjusts to new and complex responsibilities with a minimum of formal change. Its processes are ponderous and decisive, its politics contentious but quick to organize in crisis. The body politic abuses its leaders yet honors them with broad authority and makes its most difficult decisions by the revolt of the moderates. Its citizens are conformists as well as individualists, subordinates as well as masters, and anarchists as well as constitutionalists. It is *Democracy,* a political system that deserves Winston Churchill's cryptic evaluation, ". . . the worst form of government except for any other that has ever been practiced;" and also deserves Reinhold Neibuhr's explanation that, "Man's capacity for justice makes democracy possible; but man's inclination to injustice makes democracy necessary."

This complex and paradoxical character of the American political system places a heavy and continuing responsibility on the shoulders of its citizens. They cannot afford to be casual in the assumption of their responsibilities. The obligations of the American government are not only diverse and complex on the domestic scene, but critical and complex in the field of foreign affairs. The impact of two centuries of national development has provided the United States with a set of international interests that compel her to assume a major role in world affairs. It has a phenomenal capacity to produce material goods and a storehouse of political values.

There is no retreat from the responsibilities of a great power in world affairs. They are real and demanding. Within this century the manpower and productivity of the economy of the United States have been determining factors in two major wars. At least once during this same period the withdrawal of the United States from an active role has permitted the rise of aggressive forces that threatened the basic values of American democracy and jeopardized its security.

The development of the productive capacity of the American economy has not been accomplished without political strain. Some of the problems that created these strains are not yet completely solved. The management of our natural resources still strikes political fire between the individual entrepreneur (now the corporation) and the exponents of public management. The precarious balance between the price structure of the agricultural division of our economy and the industrial division requires political priority for domestic concern in the face of international crisis. The critical bargaining of labor and management over the poorly represented interests of the consumer makes the implementation of a national security program a major factor in the spiraling inflation. The impact of revolutionary scientific and technological developments requires continual evaluation of social and economic standards and institutions.

Many of the political values and practices of the American political system are characteristic of an era that is past. The accent on the rights of individuals when in conflict with social standards still creates critical divisions in American politics. The operation of the political system that accents limited power and separates too neatly executive responsibility from legislative authority has resulted on more than one occasion in the frustration of desirable programs. The political party itself, functioning as a bridge in the constitutional processes of government, has too often been relegated to a subordinate role and been replaced by the expert who is concerned with the technical correctness of programs rather than with their acceptability in the eyes of the public. Moreover, the function of compromise which is the politician's responsibility has been depreciated by citizen insistence upon the complete settlement of conflicts.

Many of the matters of unfinished business have taken on new and complex qualities as a result of the nation's responsibilities in world affairs. The legacy of slavery, distinctions of race and color, complicate our implementation of international policies designed to assist in the development of colonial people who are striving for independence. The revolutionary de-

velopment of science and technology has not only equipped us with new power resources and techniques to speed the production of goods, but has provided us with lethal weapons of such force as to require the development of a new role for the military in a democratic society. The function of military power in the implementation of foreign policy must be reviewed and developed in the face of traditional concepts that have relegated the soldier to a minor role in the affairs of democratic societies. Even the development of the production of the national economy presents us with new and complex political problems. Its opportunities and rewards have attracted workers from all over the world, complicated the national culture, multiplied and conditioned our interests in the tension areas of international politics and compelled a re-evaluation of traditional practices in foreign trade.

In the face of unfinished old business and new responsibilities it is imperative that the responsible citizen of the United States re-evaluate his effectiveness. Value judgments have become fixed in his mind as a result of inconclusive experiences, narrow interpretation of events, or by practices that have become divorced from the circumstances in which they developed. The uncritical acceptance of such value judgments limits the effectiveness of the citizen in this modern world of delicate power balances, rapidly expanding knowledge, and explosive social and political situations.

There are at least five value judgments to which the American citizen clings and which limit his effectiveness as the dynamic force of a great power facing difficult internal problems and critical international situations. First, he accepts the concept that peace and progress in the world will be attained only by recreating the world in the image of the United States. Second, he acts as though he was convinced that good intentions and a moral outlook are desirable substitutes for organized power in both the domestic and international political areas. Third, he accepts the expert as not only desirable but as a complete substitute for the politician whose compromises he considers to be destructive of the establishment of justice and

progress. Fourth, he believes in the validity of the concept that non-partisanship and the independent voter are the heart and conscience of the American political system. Finally, he assumes that the function of the American citizen is concentrated in the casting of his vote, that there is political magic in the agreement of fifty-one per cent of the electors and that 100 per cent participation by the electorate in elections is the guarantee of good government.

The first concept that the American citizen clings to and needs to re-evaluate is that peace and progress will be attained only by re-creating the world in the image of the United States. This concept is based on a number of assumptions that are questionable. The first is that other people in the world understand and appreciate the political system of the United States with its built-in paradoxes and its delicate power balances. It assumes that even if they do understand, which is not likely, that they prefer the standards of the United States to those that have developed as indigenous parts of their own cultures. Finally, this concept assumes that the American system can be exported into different intellectual and cultural environments and retain its basic characteristics.

If we look back upon the attempts of people in other countries to copy the American system we find little to support the validity of the concept. The Latin Americans, our closest neighbors, have a comparable revolutionary background with that of the United States. They have instituted written constitutions, bills of rights, separation of powers and, in at least one instance, judicial review of legislation. A review of the history of the countries of Latin America will, however, provide little support for the contention that the system of government of the United States is exportable in substance as well as in form. The one institution that most dramatically represents the fact that the system is not exportable is the institution of the presidency. In nearly all Latin American countries the President is the dominant political force unchecked in many cases by the popular vote and in nearly all cases uncontrolled by the legislature. Moreover, the doctrine of individual rights which has been such

an important part of the North American system has had little penetration into the systems of the Latin American countries.

Systems of government like men's skins fit much more smoothly when they are the natural product of growth than when they are the result of a graft. The system of government that has proved most adequate for the United States can be considered little more than an interesting and instructive model for other countries. It most certainly should not be used as a pattern.

The second concept that good intentions and a moral outlook are satisfactory substitutes for adequate power is also subject to some serious reservations. When Prime Minister Chamberlain negotiated with Hitler at Munich for "peace in our time" the result was catastrophe not only for the Czechs but for Britain. Munich destroyed what solidarity and mutual trust there remained in the group of nations opposed to Hitler. Following the defeat of the Axis in 1945, President Benes of Czechoslovakia negotiated with the leaders of the Communist Party in order to establish the principle of responsible government and introduced the destructive force of communism into a position of power in that country. President Roosevelt and Prime Minister Churchill negotiated with Stalin at Yalta. The principles of self determination for the peoples of Central Europe were moral, but never implemented. The right of self determination for the liberated peoples of Eastern Europe was a fiction. In each one of these cases the negotiations were carried out without an adequate power basis and resulted in broken promises and tragedy.

Even in the internal politics of the United States the power factor cannot be ignored. The issue of state rights, so carefully written into the Constitution, has fallen before the superior political organization and power of the interests who have a vested concern in the development of effective national programs. Home rule for local communities may be established as a legal or constitutional prerogative of local government. Yet, when the capacity of local government is not equal to the responsibility placed upon them, the home rule provision is mean-

ingless and state government must of necessity step in and perform the function. They do this not as a result of the acquisitive disposition of state officials, but because the performance of a function depends on capacity and will. This is merely another way of saying that political interests may only be served by an adequately structured power.

The third concept which conceives the expert to be a more competent decision maker than the politician has deep roots in political philosophy. It is, however, antagonistic to the basic principles of American democracy. This is not to say that the expert makes no valuable contribution to the conduct of public affairs in a democratic society. Rather, his role is that of an adviser and administrator. He should not be vested with policy making responsibilities for policy making is the area of compromise and agreement.

The origins of this concept in the political baggage of Americans can be traced to the period of reaction against the extremes of corruption in the post-Jacksonian period of American history. The basic idea of the Jacksonians was that no position in government was beyond the competence of the citizen. Carried to its extremes, this concept introduced into important governmental positions persons of limited experience and relatively low levels of personal competence and morality. It resulted in the domination of city and state political organizations by those we might describe simply as unmitigated "boodlers"! In defense against their tactics, reformers set upon, among other remedies, the idea of a professional civil service. This program justified its basic principles on the grounds that government had become a highly technical subject and that if the proper men could be placed in administrative positions and guaranteed tenure of office their judgments would give the government an expert quality.

These ideas were carried over into the decision making process. Beginning with the Interstate Commerce Commission, numerous commissions of experts were created not only to administer but to develop within broadly set channels technically correct policies.

One of the classic examples of the placing of the expert in a critical policy making position is to be found in the creation of the Tariff Commission by the Underwood Act of 1915. By this act the Commission was assigned responsibility for determining tariff rates and recommending them to Congress. The rates were to be set at a level that would protect American industry by raising the price of foreign goods manufactured with the benefit of cheap labor and low capital costs to a competitive level with the goods manufactured in the United States. The experience of the Tariff Commission provides a lesson in the establishing of the point beyond which the expert should not be assigned policy responsibility.

In the more than forty years in which the Tariff Commission has functioned, its powers have been altered three times. In each instance there was a reduction of its responsibility for the setting of scientific rates. By the act of 1930, its responsibilities became simply those of investigating the administration of tariff laws, tariff relations with foreign countries and preparing surveys of industries. It establishes basic factual information on the import trade and investigates charges of unfair acts in the importing of goods into the United States. It no longer has the function of recommending to Congress appropriate rates for enactment. This function has been assigned to a political agency operating under strict limitations enacted by Congress.

The experience of the Tariff Commission illustrates that many policy problems are not subject to the application of slide rule techniques. Factual patterns are not always clearly demonstrable in the fields of public policy. Decisions must be made by considering the interests involved and how they are affected by the pattern of facts. The decisive factor is what policy will most acceptably represent the public interest.

Another circumstance in which conflict can arise when technical agencies are involved terminally in major policy decisions may be illustrated by the long-run conflict between the Bureau of Reclamation of the Department of Interior and the Corps of Engineers over flood control and water conservation policies. There can be no doubt that each of the agencies is expert in its

field, but the philosophical values behind the application of their technical information are different. The result is that the recommendations of these two highly skilled agencies are quite often in contradiction.

The same type of conflict has arisen in the relations of the Department of Agriculture and the Department of Interior over the appropriate policy to be followed in the assigning of grazing rights in the national forests. Here again are two technically competent agencies in disagreement because the interests they represent and the basic philosophy they adhere to are in conflict.

When such a situation exists the answer is not to be found in a technical solution of a problem but in politically resolving the issues over which the interests disagree. This is the area of the politician, not of the technical expert. The politician has a power base that is understandable and effective in dealing with conflicting interests. The technician has nothing more than the facts which he presents as being the determining factors for the solution. In most cases these facts are matched by the opposition, and the technical expert is allied against the technical expert. It is at this point that the politician's functions become paramount. He must compromise the issues in order to resolve the conflict, escape the deadly stalemate and establish a policy that is publicly accepted and is a reasonable expression of the public's will as well as of its interests.

A fourth concept, the acceptance of which has interfered with the political effectiveness of the American citizen, is that the non-partisan and independent voters are the heart and conscience of the American political system. This concept has as its foundation the assumption that all individuals are equal in political power and that each member of the electorate performs his function as an individual. The assumption is not correct, for if American politics has a distinctive feature it is that it is committed to politics by groups.

From the very beginning of the political operation of American government under the Constitution of 1787, political parties have performed significant functions. They originated

in the conflict over the adoption of the Constitution. From that time on, except for the period between the administrations of Madison and Jackson, political parties have performed four basic functions. They have served to focus public attention and crystallize public opinion on the critical issues of the times. They have provided organized alternative leadership to those who are in power. They have bridged the constitutional barriers set up by the separation of powers and the checks and balances. Finally, they have served as the coordinating force to limit the effects of the provincialism of federalism.

None of these functions can be performed by the individual. They must be performed by the party. Since they are essential functions in American government it follows that the citizen, to be politically effective, must associate himself with a party. The effectiveness of his operation will depend upon his partisan role.

This is not to say that the non-partisan and the independent perform no function in American politics but merely to establish the fact that to be currently effective the citizen must function through the party. The non-partisan and the independent have the role of gad-flies, of educators, of innovators. Their influence is not immediate but in the long run. The day-to-day decisions are largely the result of negotiations within and between the political parties.

The fifth concept which limits the effectiveness of the American citizen is concerned with the exercising of his right to vote. He believes that the citizen's function is concentrated in the casting of the ballot, that there is political magic in the agreement of 51 per cent of the electors and that 100 per cent participation by the electorate in an election would be a guarantee of good government. There are undoubtedly important elements of truth in this concept yet, if we analyze it closely, we find that it ignores the important part that pressure groups, lobbies, and other formal and informal organizations have played in the development of public policy in the United States. Moreover, elections are periodic and often do not occur at a time when basic decisions must be made. Therefore, the campaign and, as

a result, the voting may take place under what might be called a synthetic political climate created by the candidates and their political organizations. This is not an attempt to depreciate the importance of voting, but voting is not enough if the citizen is intent on exercising maximum influence on the content of public policy and the conduct of governmental affairs.

An example of the futility of depending on the vote alone to apply the citizen's influence can be found in the election of 1928. In that year both Republican and Democratic parties pledged in their platforms to support the reduction of tariff rates. A bill was introduced in Congress, dealt with by the standing committees, sent to a conference committee, and when it returned to the floors of the houses it had raised tariff rates to the highest level in the history of tariff legislation in the United States. The voter can be assumed to have spoken in favor of lower tariff rates, but his voice was not as loud nor his influence as great as those of the interest groups who appeared before the standing committees and who talked earnestly and persuasively to Congressmen and Senators on every possible occasion.

A second illustration of how the voters' influence depreciates rapidly after the November election can be found in the administration of Franklin D. Roosevelt after the elections of 1936. In that year Roosevelt had been re-elected to the presidency by one of the highest votes ever cast for a candidate for that office. In the session of Congress beginning in January of 1937, he called for the enactment of two major pieces of legislation, neither one of which had received attention in the campaign, the Court Reform Bill and the Administrative Reorganization Bill. Both of these measures met bitter opposition on the floor and in the committees of Congress with the result that the popular President went down to defeat and his will, which must be assumed to have had the support of the American public, was frustrated.

In 1916 the voters had supported the candidacy of President Wilson who was seeking re-election to the presidency. He had campaigned on his record of having kept the United States out

of war that was raging in Europe. A little over a month after his inauguration the United States was at war with Germany.

There is no intention of assuming that the voters would have supported Roosevelt and the court reform program or his administrative reorganization plan. The voters might have supported Wilson if he had presented the case for active participation in the war against Germany. The fact remains, however, that the voters were not aware of the issues that were to dominate the administrations of the men they elected to office. They were, in a very real sense, exercising their citizens' prerogative in a fictitious if not a synthetic political climate and did not determine the public policy of the United States.

Unless the citizen can exercise influence on a day-to-day basis by letters to his congressman, appear before congressional committees, use public forums to support or criticize proposed policies and actions, and make his voice heard whenever decisions are to be made, he will not be influential.

If American democracy is to function effectively in the complex and issue-ridden world of today, the citizen must perform his responsibilities with diligence and care. In order to be effective he must re-evaluate the value judgments that control his conduct as the dynamic figure of a great democracy. He must face his responsibilities in a conceptual framework adapted to the era in which he lives. Only then can he be informed and influential, recognize his prejudices for what they are, and function effectively in support of policies and programs that will advance the interests of the society of which he is such an important part.

5. Christian Education in World Perspective

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THE THEME assigned to me tempts me to dwell on the breakdown of national and racial barriers and to embroider the thesis that all men now live in one world. I might even quote John Donne once more to the effect that "no man is an island" unto himself. I could remind you again of the obvious fact that all the peoples of the earth have become interdependent members of a single community. I could cite copious illustrations to show that local problems and world problems are inseparable; for example, that what happens in Little Rock, Ark. has repercussions all over Asia and Africa. All this would be pertinent but to labor the point in this company would be too much like carrying a whole trainload of anthracite to the famous city on the Tyne. I shall therefore assume without further comment that when we discuss education today in the context of community we mean *world* community.

Unfortunately, however, we cannot assume that the practical implications of living in one world-community are realized by

the American people. How little thought they give, for example, as to what follows from so patent a fact as that a small sector of that community is favored with a higher standard of living than the world has ever seen before while a far larger sector still lives in poverty and misery. According to the 1958 edition of the *Britannica Book of the Year* the United States has a per capita income of $1940 while an estimate of the United Nations statistical office indicates a per capita income of $75 for Africa and $50 for Asia. To use another comparison, the American people are about one-fifteenth of the population of the globe yet possess one-half of the world's material goods.

Yet we as people still persist in erecting trade barriers which deny opportunity to the less fortunate and we shrink back from the prospect of increasing technical aid to economically under-developed areas. Even though we are now the great creditor nation, we react to foreign policies pretty much as though the conditions of the nineteenth century still prevailed. More people than we like to think share the mood of an editorial which I read in a great American newspaper forty years ago. Commenting on the death of its editor, who had been an intense isolationist, the *Denver Post* said: "He was first for Denver, second for Colorado, third for the Mountain States, fourth for the United States,—and there was no fifth." That attitude is still widespread enough to lay a great responsibility for adult education on a church which holds that God's love embraces the *world* and that, accordingly, the neighbor whom we are to love is every man everywhere.

It is exceedingly difficult, we must admit, to stretch our imaginations sufficiently to be concerned with multitudes of men who are remote and unknown. We have doubtless developed an increased sense of social justice with reference to some of the economic and political problems in our local communities and in the national community. We are not as blind, for example, as we once were to the exploitation of labor in America. But we still have to ask ourselves whether we in America are living by the exploited labor of Saudi Arabia and Liberia. To make our people aware of such considerations and sensitive to them

is part of any adequate program of Christian adult education today.

I should like, however, to focus our thinking less upon the world community in general (which in such a group as this would stir up little argument) than upon a more debatable point—the Church as itself a world community and the significance of this for the Christian education of adults. I do so because I am convinced that Christian education in our time has paid too little attention to the Church as a distinctive kind of community and the relation of the individual Christian to that community. I have no doubt that this judgment will be challenged by some of you—which should make our discussion more fruitful!

Perhaps a personal reference will make my own position more clear. One of my great teachers was George A. Coe when he was at the zenith of his influence a generation ago. Through him I came to see that learning takes place when one faces real problems and is stimulated to try to solve them, and that education must therefore begin with people where they are and with their conscious needs. Dr. Coe also made me see that the individual learns best as a member of a social group dealing with matters of common concern. For this insight into the educational process as related to the experience of a community I have always been grateful. But my revered teacher, in spite of his emphasis on community, gave little thought to the *Church* as a community. He regarded the Church, of course, as a useful instrument for carrying on an educational program but did not emphasize it as a community of a unique kind with a characteristic experience of its own—a community in which the member faces his problems in a different perspective than the world at large and tries to solve them in the light of that community's understanding of God's will and its commitment to Jesus Christ as its head—a community, therefore, in which people discover a depth of experience in relation to each other and to ultimate reality not found in any other association.

If my observation of the present scene is correct, the main stream of Christian education still places relatively little empha-

sis on the Church. I note, for example, that Dr. Lawrence C. Little's important and stimulating paper entitled, "Toward a Philosophy of Christian Education of Adults," presented at the last annual meeting of the Division of Christian Education of the National Council of the Churches of Christ in the U. S. A., makes no direct reference to the Church. He rightly describes Christian education as distinguished from other types of education by "its implicit faith in the validity of Jesus' outlook and its attempts to implement this outlook" but gives no attention to the historic Christian community which perpetuates that outlook and without which that outlook would long since have been dissolved into the amorphous perspective of secular society.

It is at this point of the significance of the Church that the ecumenical development of recent years seems to me to be most relevant to adult education. I suggest certain aspects of this relevance.

Most important is the consideration that the Christian Church is today actually a world-wide community, not merely in theory but in fact. As the result of the missionary movement of the eighteenth and nineteenth centuries, the twentieth century sees the Church rooted in all the great countries of the globe. This is something new. As Professor Kenneth S. Latourette has pointed out, the World Council of Churches, formed ten years ago, embraces more diverse groups in more parts of the world than any other organization which all the centuries have known. We must guard against a too rosy interpretation of this phenomenon. We must remember, for example, how small and feeble the Church still is in most of Asia and Africa. We must also recognize how strongly the nationalistic spirit, the racialistic spirit and the sectarian spirit still compete, even in the Church, with the ecumenical spirit. Nevertheless, it remains true that not all the excesses of nationalism, not all the bitterness of racialism and not all the narrowness of sectarianism have prevented the emergence of an ecumenical Christian community.

And to a degree not hitherto known this world-wide Church

shows signs of becoming aware of its basic oneness and of being able, in some respects at least, to act as one. The program of interchurch aid and service to refugees, to take a single illustration, indicates that there is a mutuality of concern and a capacity to express it in practice which begin to transcend national and racial and denominational lines. As concrete examples we may bear in mind: (1) the resettlement of 150,000 refugees of diverse nationalities, tongues and religious backgrounds during the decade since the end of the war by the combined action of the Churches of the World Council; (2) the extensive assistance provided by Church World Service in America, and similar co-operating bodies in other lands, in meeting emergency needs in many parts of the world occasioned by floods, earthquakes, famines and other disasters; (3) the growing mutuality between the older churches of North America and Europe and the younger Churches of Asia and Africa and Latin America; (4) the moral and spiritual backing given by the stronger Churches to minority churches in other lands struggling for religious freedom, such as the Evangelicals in Spain and Colombia and the Waldensians in Italy; (5) the support extended by Protestant Churches to the Eastern Orthodox Church—especially to the Ecumenical Patriarchate and also to the Orthodox Churches in Greece and Yugoslavia; (6) the maintenance of at least a measure of continuing contact and fellowship by the Churches of the West with Churches behind the Iron Curtain.

While it would be easy to overestimate the extent to which the rank-and-file of its members are conscious of it, the Church as a world fellowship actually does exist in a formative stage. This adds a new dimension to all our thinking about the Church. To be a member of the Church today is to belong—even if one is only partly aware of it—to a community that is not merely local, not merely American, not merely western, but world-wide. Indeed, there is no other voluntary association to which one can belong that links him with men and women of so many different cultures and nations.

This development of the Church as a world-community is accompanied by a fresh insight into the essential nature of the

Church. Nothing seems to me to have been more seminal in the ecumenical movement than the recovery of the Biblical perspective on the Church. Not long ago most Protestants thought of the Church as only a human institution—one among several good institutions—which men have created as a channel for the expression of their religious aspirations and interests. I saw an extreme illustration of this view recently in a ceremony prepared for an observance of Rural Life Sunday. It provided a large central candle, symbolizing Christ as the light of the world, around which were placed other smaller candles which had been lighted at the central flame and all of which were on the same level. One of these stood for the Church. The others represented such agencies as the school, the Grange, the Farm Bureau, the Home Bureau, the Four-H Clubs, the Boy Scouts and the Girl Scouts, and the local government. One may appreciate the desire of the planners of this program to affirm the relation of Christianity to all of life and yet feel that it was abysmally lacking in its appreciation of the Church.

As a result of the Biblical theology of our generation there has come to be a dawning realization of the grave inadequacy of such a conception. It fails to do justice to the great New Testament pictures of the Church as the People of God, the Church as the Body of Christ, the Church as the Fellowship of the Spirit. Before we can satisfactorily discuss education within the Church we need to have some consensus as to what the Church is. What view of the Church are we assuming as sound?

Is the Church adequately described as a collection of individuals who are religiously inclined and who decide to come together for the nurture of their spiritual life? Or is it, as the Bible pictures it, a People called by God to be the instrument of His purpose in and for the world? Again, is the Church constituted simply by the action of men and women seeking the good life, or is it first constituted by Christ as His body for the continuation of His mission in history? Once again, is the Church only an association of like-minded folks drawn together by gregarious impulses and congenial interests, or is it the *Koinonia* of the New Testament in which the bond of fellow-

ship is a common relationship to a living Lord and a common salvation through Him?

Without undertaking a formal answer to these questions let me at least record two convictions. The first is that the recovery of the higher conception of the Church, the Biblical conception, has been largely responsible for whatever vitality the ecumenical movement has. The second is that Christian education which is to have an ecumenical perspective must come to terms with this higher view of the Church.

Another way of emphasizing this point is to insist that it is not enough for Christian education to be oriented to the experience and methods of general education. These are, of course, important and helpful and we should be deeply grateful for all that we can learn from them. But the primary orientation of Christian education must be to the Christian Gospel. This means that we cannot by-pass the great theological convictions that lie at the heart of the Gospel or grow out of it, including the understanding of the distinctive Christian community that has come to us in and with the Gospel.

When one begins to talk in terms of theology and the Church he is likely to face the criticism that he is advocating a merely "transmissive" education as over against "creative" education. But I believe the criticism would be unjustified. For the community which we call the Church is not merely an institutional structure. It is a cross-section of human experience—an experience of its own special kind. The church is the community in which we have the experience of being confronted by something not of our own making, something which comes to us as a *"given"* from beyond ourselves, something which is the will not of the creature but of the Creator. And this experience involves creativity of the highest order, the kind of creativity which means cooperation with a divine creation.

It would help us to appreciate more fully the significance of the Church for Christian education if we saw more clearly how nearly unique the Church is, simply as an observable phenomenon. Most people, I suspect, assume that a church is a feature of all religions. This is not the case. The synagogue in the Jew-

ish *diaspora,* after the destruction of the Temple, is a partial parallel to the Church. But Buddhism, Hinduism, Confucianism, Taoism, Shintoism, although they have sacred scriptures and priests and shrines, do not have a congregation as a household of fellowship. Their characteristic religious experience is that of the individual at an altar rather than that of a social group in a continuing fellowship. In Christianity, on the other hand, there is the crucial idea of changing the world through a society—a society of a new kind, a redemptive community which is the earnest of a redeemed humanity.

The strategic importance of the Church as a particular kind of community within the wider geographical or sociological community is reinforced by reflecting on the character of the culture in which the church is set. We used to take it for granted that Christianity and our western culture were in sufficient *rapport* so that we could expect the culture to be more and more molded by the pervasive influence of Christian ideals in general. We even spoke of "Christian nations." Surely the last thirty years have rudely jolted us out of any assumption of a natural kinship between Christianity and culture. In a great modern nation like Germany, homeland of the Reformation, we have seen how a radically anti-Christian pattern of society can quickly gain the ascendancy, exterminate 6,000,000 Jews and threaten Christianity with extinction. We have seen, too, how a far greater area of the world can pass under the control of another form of totalitarianism which openly rejects the Christian interpretation of life and tolerates the Church only so long as it serves the purposes of the state.

The tension between Christianity and culture can be witnessed today with special clarity in East Germany, where the communist state is less firmly established than in other totalitarian areas and where the Church is still able to maintain some degree of independence for its own characteristic life as a community within the nation. A revealing aspect of the struggle centers in the rites of initiation into citizenship which the state has decreed as a means of forcing all youth to take an oath of unqualified loyalty to itself. In opposing this practice the Church

has ruled that young people who participate in these rites are not to be confirmed in the Church. This is a way of affirming that there is an historic Christian community to which youth have a loyalty that may not coincide with loyalty to the secular community of a particular place and time.

It is easy to be aware of this tension when it appears in such an overt and dramatic manner as in East Germany today—and in a situation external to ourselves. It is not easy to see it when it exists in a more subtle and latent form in our own country. But any discriminating observer of the American scene today must admit that there is a gravely disturbing trend toward identifying Christianity with the "American way of life." We were appalled when misguided Christians in the Germany of the thirties uncritically accepted the theological hodge-podge of the so-called "Deutsche Christen" as a justification for the most extreme nationalism and we flattered ourselves that "it could not happen here." But we need to be on guard against less blatant manifestations of a similarly uncritical attitude in our present American situation. We are witnessing a popular up-surge of religion, unaccompanied by serious reflection as to its quality. A distinguished Jewish scholar, Dr. Will Herberg, has helped to put us on the alert by an acute analysis. He suggests that to be a Protestant, a Catholic, or a Jew today is a way by which the descendants of immigrant peoples identify themselves with their newly found culture, more than it is a way of expressing any personal convictions. He even intimates that the three faiths tend to become three varieties of a common religion of Americanism.

Whether Dr. Herberg's analysis is altogether valid or not, it is beyond question that there is a mood of conformism in America today which is a threat to creative and critical thinking. Under the pressures of "big organization" and of mass media of communication we seem to be moving toward what David Riesman calls an "other directed culture." "What is common to all the other-directed people," he says, "is that their *contemporaries* are the source of direction for the individual." Was there ever a time when we so sorely needed to heed the apostolic

warning, "Be not conformed to this world but be transformed by the renewal of your mind that you may prove what is the will of God, good and acceptable and perfect?"

In the face of this conformist trend nothing seems to me of more crucial importance than a community of faith and worship and life which has an historic rootage not dependent on any contemporary culture, a community which knows itself to be grounded in the ultimate nature of our existence, a community that has no racial or national boundaries but is universal in its embrace. Such a community is the Christian Church as it meets us in the Bible and as the ecumenical movement begins to see it.

We must, of course, go on to say that the Church as we find it on Main Street often gives little empirical evidence of being this Church of the Biblical view. All too often the quality of fellowship in the local church is not very different from what you see in non-church groups and does not clearly resemble what the early Church knew as the *Koinonia*. So, as Dr. W. A. Visser't Hooft puts it, our task as Christians is to prove that the Church exists. The Westminster Confession of Faith aptly refers to the Church as "sometimes more and sometimes less visible." In line with this thought we might well say that the task of Christians is to make the Church of Christ visible. It is just this vitalizing of the fellowship of the local church which I am urging as a major objective of Christian adult education. Happily we are not without some signs that give a sense of direction. They are found, for example, in some of the current European experiments for the renewal of the Church through the intimate fellowship of small groups in worship and study and Christian witness, such as the Iona Community in Scotland, the Ecumenical Institute in Switzerland, the Evangelical Academies in Germany and the so-called "house church" in England.

At the Oxford Conference on Church, Community and State twenty years ago the strategy of the Church as an independent center of community life was stressed so strongly that something like a watchword emerged in the plea, "Let the Church be the

Church." This Oxford appeal has sometimes been misinterpreted as reflecting a mood of escapism, as if "to be the Church" implied a concentration on the ecclesiastical institution and a withdrawal from a responsibility for society. The real thrust was quite otherwise. It called for a new understanding that the Church as the Body of Christ must have its own standards of judgment, derived not from its environment but from the Gospel. In the realm of race relations, for example, for the Church to "be the Church" would mean that whether segregation is outlawed by the courts or not, the Church would be rejecting it in its own corporate structures because the Gospel, which is its charter, proclaims that in Christ those who "once were far apart have been brought near."

No one has stated the case for maintaining the tension between Christianity and conventional culture with more prophetic vision than Harry Emerson Fosdick in his now famous sermon, "The Church Must Go Beyond Modernism." "It is a dangerous thing," he said, "for a great religion to begin adjusting itself to the culture of a special generation . . . Suppose that Christianity adapts itself to contemporary nationalism, contemporary capitalism, contemporary racialism—harmonizing itself, that is, with the prevailing *status quo* and the common moral judgments of our time—what then has become of religion, so sunk and submerged in undifferentiated identity with the world?"

But if the Christian witness is to be borne effectively it must be embodied in a community—a community which makes visible the difference between its own commitment and the lack of commitment in the larger society which has no criterion except its own current inclinations and desires. As T. S. Eliot says:

> There shall always be the Church and the World
> And the Heart of Man
> Shivering and fluttering between them, choosing and chosen,
> Valiant, ignoble, dark and full of light,
> Swinging between Heaven Gate and Hell Gate.

So I conclude with the hope that the Christian education of

adults will give attention to helping men and women to understand not only the outlook of Jesus but also the basic nature of the Church ecumenical—and to implementing that understanding in the life of the local congregation.

6. The Effects of Community Influences on Adult Life

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The professors in the audience are going to have special fun today because they are to witness what their students carry away with them. I want to make it clear that I am not here today in the role of an expert. I am here in the role of a student who has heard the professors of sociology, anthropology and social psychology expound their ideas and this is what came out. Actually, Lloyd Warner, who was supposed to make this presentation and could not, has talked to me orally and through his writings for a number of years, as have Ogburn, Redfield, Loomis, Riesman and Havighurst. And what I am going to do is to give you a synthesis of the concept and the approach to looking at the community that I have received from these men. On their behalf I want to be sure that you understand that this is not what they said. This is what I heard.

I shall just try to pick out what seems to me to be the central concepts that have been developed by sociology, anthropology and social psychology. In a sense I am going to try to demon-

strate how they look at communities when they look at them. And what I say is going to be highly selective, fragmentary. It won't be a whole picture at all but those parts of the community which the anthropologists and sociologists are particularly interested in. For instance, the beginning concept that has relevance here is the field theory concept, which is particularly predominant in social psychology but is also very strong in sociology. It is drawn from the field of electromagnetism, the notion being that there are the equivalent in a community of a number of magnetic fields that push and pull individuals, groups and institutions much the same as a magnet pushes another magnet away from it or pulls metal objects toward it.

The field theory goes something like this. Let's take an individual and make him conspicuous. He has his own field, his own magnetic field in effect, that is surrounding him and this has a number of different kinds of forces going on in it, for example, physical needs. There are certain physical needs that are exerting force upon him. If he is thirsty, he has to find water. If he is hungry, he has to find food. There are certain psychological needs, such as the need for recognition, for affection, for belonging, for new experiences, and so on. There are certain aspirational needs—he has certain goals that are pulling him in certain directions at various times. He has spiritual needs of various sorts at different times that are inducing forces upon him. Then he also is a member of various kinds of groups, such as the family, the church group, or what not, that are also inducing a magnetic field in his orbit. These are various kinds of magnetic fields that are inducing a good many pressures and forces upon every individual.

Now when several individuals come together in a group, each one brings with him his own pattern of forces—his own "magnetic field." Lines of force are set up between individuals in the group; patterns of interaction and communication develop which may be conflicting or harmonious, centrifugal or centripetal. A collection of individuals can become a group when two conditions are met: (1) the pattern of interaction is sufficiently harmonious to permit some degree of cooperation, and (2) the

individuals develop common goals which become the group's goals. Thus, every group in the community has an "internal magnetic field" that is exerting forces on it from within. But every group also exists in a larger psychological field which is exerting influences on it—the community.

Now, I want to take just a minute to examine some of the kinds of forces that are operating in a hypothetical community. We want to look at the dimensions in this community in which forces are operating. Certainly, first, it is a geographical entity. And it has certain characteristics as a geographical entity. First of all, it has geographical subdivisions of various sorts, usually demarcated by streets, by railroads, by rivers, by other breaking points. But as you look at a map of the community, you can readily see the geographical organization of the community. The urban center typically has belts of commercial, slum, manufacturing, and residential areas. Then come the suburban, exurban, and rural areas. And there are different kinds of forces working on people depending on whether they are urban, sub-urban, exurban or rural.

Now another geographical characteristic that is superimposed on this pattern is clusterings of ethnic groups, overlapping some of these other areas. There may be a Swedish settlement, a Polish settlement, an Italian settlement, a Negro area, and so on. Superimposed on this are political subdivisions, the police districts, the precincts, wards, school districts, congressional districts, the sanitary district, etc. And more and more in the metropolitan areas, these political units are becoming larger and larger. They encompass more and more of the surrounding area, the metropolitan development which I am sure you all know about.

There are also what we might think of as economic subdivisions that are caused by the building up of commerce centers outside of the central area—for example, by the intersection of two main thoroughfares. There you will find stores and a shopping district developing. All the people surrounding this area will begin to look upon this as their chief point of identification. This will become their primary geographical identifica-

tion, the others secondary. Thus there is a kind of development of cities within a city. And there may arise a kind of conflict of loyalties between neighborhood, ethnic area, shopping area, the city-at-large, and the metropolitan area. This is the geographical dimension.

If we slice this community in another way, if we observe it through another pair of glasses—how the population is organized—we get the concept of social stratification. In studying very deeply certain American communities, Lloyd Warner has developed a concept that applies to most American communities. This may be different in other cultures, but in any American community we can find roughly six levels of stratification. At the lowest level, we have the "lower-lower" class, as he calls it. Then we have the "upper-lower"; then the "lower-middle"; then the "upper-middle"; then the "lower-upper"; and the "upper-upper." How does he determine the demarcation lines between these strata? Well, there are a number of criteria he uses, including psychological identification, social customs, social standards, and so on, that are different for each of these levels.

Now, what are some of the effects upon individuals and groups of these stratifications? One is in terms of the social mobility of the individual. Because of the stratification, inhibition is put on social mobility. Warner's general principle is that an individual can move upward one level; but he cannot, except in very unusual circumstances, skip one. In other words, it is possible for a person in the lower-lower level in his lifetime to move up to the upper-lower, or a person in the upper-lower to move up to the lower-middle; but very seldom does a person move from the lower-lower to the lower-middle.

Another effect of this stratification is in communication. On the whole, the effective communications are horizontal, or within each level. In other words, the people in the lower-lower level have their own communication standards and network; and the people in the upper-upper have their own. There are some communications that cut through them all, like the daily paper; but even there, one can get fooled. All of them read the

daily paper, but what is read by the upper-upper people is likely to be quite different from what is read by the lower-lower. So that, in a sense, they still have different communication networks. And these people have their own symbols, their own language in a sense; and it is very difficult for a person in the upper half of the society to communicate with the people in the lower half. They can usually communicate pretty well with the adjacent stratum; in other words, the lower-middle stratum can communicate with the upper-lower and the upper-middle, but they find it difficult to communicate with the upper-upper and the lower-lower, so that this stratification also induces inhibitions on communication. And this has something to say, it seems to me, especially to the Protestant churches which have typically drawn their clientele, and especially their ministry, from the middle class. We wonder why we are not getting more working class people into the Protestant churches. One hypothesis, anyway, is that we don't talk their language. We can't communicate with them.

There are sociological observations about differences in moral, ethical, and social standards among these groups. The Kinsey report, you remember, shocked a good many people because it demonstrated that attitudes toward sex were very different on the part of people in the lower rungs from what they were on the part of people in the middle rungs, but quite similar to what they were among people in the upper-upper. In other words, the sexual attitudes of the upper-upper and the lower-lower people were quite similar. But the middle class had much more puritanical attitudes toward sex than those in either of the extremes. The same thing applies to parental care. There is a great deal more permissiveness, for example, on the part of parents towards children at the lower and at the upper levels than at the middle levels. It is quite intriguing in fact to the sociologists that at so many points the social standards of the upper-upper and the lower-lower are similar, whereas the middle is usually much more rigid than either of the extremes.

Now an interesting trend has occurred from the Second

World War until now. There has occurred a very drastic revolution in the stratification of American culture that has in a sense modified the concept. The concept still stands, but it modifies the effect of the concept, the interpretation of it. The population has been pushed from the lower rungs up into the middle. Most people now, the vast host of our people, are in two strata, the lower-middle and the upper-middle. As they have moved up they have tended to adopt middle-class ideas, middle-class attitudes, middle-class standards, and so on. There have been cultural lags in this process, among which are some of the social customs, but on the whole our population has become in fact largely middle class.

There are other characteristic ways in which communities are structured which induce a lot of forces upon the individuals and groups. For example, there are several different kinds of institutional dimensions in this structure. The economic dimension, for example. The community is organized according to its economy in various ways. Typically the best symbols of economic organization are the chamber of commerce and the labor union council. The chamber of commerce, or the association of manufacturers, will have its slicing of the community, while the labor union will have its own—and they are quite different. That would be the economic structure as distinguished from the political, the governmental structure. There is a religious structure in the community, and typically there are at least three—Protestant, Catholic, and Jewish. The Catholic group typically is very highly organized. It will have groups through every part of the territory, except these may be weak perhaps in the suburbs with a higher degree of autonomy on the part of local churches. The Jews have almost no central organization but are structured almost by sociometry. And they will have three subdivisions—the conservative, the orthodox, and the liberal. There is a structure of social agency operation, typically made visible by the Council of Social Agencies or the Health and Welfare Council. There will be associational structures of various sorts, the trade association, professional societies, the P .T. A., and so on.

When you start trying to analyze how the community is structured in this dimension, it gets awfully complicated. But to understand what makes a community tick you have to find out how people organize themselves around such interests as economics, politics, religion, professional relationships, civic relationships, and so on.

One of the nightmares of really getting meaningful data about this is the difficulty of evaluating the relative strength, the force of each one of these elements of the community structure. And this is very important, obviously. It is amazing, for example, how much more influential on the community the church structure is in Evanston, Illinois, where I live, than it is in certain areas of Chicago. A person could live in some parts of Chicago for years without feeling any influence at all. In Evanston, he couldn't live there very many days without knowing that Evanston is a church-based community. This same thing is true of practically every other dimension. The economic structure in Los Angeles, or San Diego, California, may be very much stronger than in Sioux City, Iowa. And there is a good deal of variation in the relative strength of the different structural elements.

There are some other very important and even harder-to-get-at concepts sociologists are working with now. Let's look at another dimension, the power structure. This is a dimension that has been worked on particularly by C. Wright Mills, of Columbia, who wrote *The Power Elite;* Floyd Hunter, at the University of North Carolina, who wrote *Community Power Structure;* and Charles P. Loomis, at Michigan State University, who wrote *Rural Social Systems and Adult Education.* It seems to me that these are leaders of three schools of thought regarding this dimension, the power structure of the community. The nub of it is that you can't tell by looking at anything we have sketched so far who really "calls the shots" in the community. The people who call the shots, the people who exercise the real power, who enable things to happen if they approve and can stop anything from happening if they disapprove, these people are typically behind the scenes and they will usually be found

somewhere in the economic structure. In other words, what C. Wright Mills and Floyd Hunter especially point out is that in modern American culture, we are typically a business-based culture. So that the power leaders of any community must be considered—if it is a rural community, it will be the big farmers; the bankers who give money to the farmers; the producers of products, equipment, etc., for the farmers. In a city, it will be the bankers, the old families, the builders of industry. For example, here in Pittsburgh, I guess there isn't any doubt that the Mellons are at the top of the power structure and, interestingly enough, don't mind being visible. One of the characteristics of most of the people at the top of the power structure is that they don't like to be visible—they work through front men, so that people you see heading up the committees of the chamber of commerce, the community fund, etc., usually are the "work horses" of the people who really hold the power.

In addition to the power structure, there are other dimensions. One that is somewhat different from the power structure is what Loomis calls the influence structure. In other words, there are people in the community who are influential, who themselves don't have power but can influence the people who do have the power or can influence public opinion. The editors of the newspapers are usually found somewhere in this influence structure.

Another dimension is the communication structure. There are certain switchboard people, communication-center people in the community, who know about the community. They may have no power or influence but they know: the postmaster, the police chief, the old town "character." They may be very fine people from the standpoint of being sources of information about the community. Howard McCluskey, in his work on community development in Michigan, has found that if he can find out who knows things about a community, if he can identify that person, he can save weeks of research by going to him and asking who really has the power and influence in the community. He can't do anything about it, but he knows.

Then there is another group in the community who are the

doers, the activists, the operators. These are the people found in the management of industry rather than the ownership, in the executive and administrative positions in the social agencies, the government, etc.

In order to understand what the individual has to struggle with, how he is in the middle of this electrical storm that is going on in the community, we have to understand that out of this complexity of relationships, of elements and of power struggles that are going on in the community, are coming a lot of pressures upon him. What are the kinds of pressures that typically are being exerted upon him? Well, certainly, one very strong one is a pressure for values. The community within pretty broad boundaries determines what values are acceptable and what values are not acceptable for the individual. Let me give another illustration of the difference between Evanston and Chicago. The church is highly valued in Evanston. In fact, for a person in Evanston not to belong to a church and be active in a church requires considerable courage. It's the thing to do. Whereas I can name sections in Chicago where a person would have to be awfully courageous to admit that he goes to church. The church is de-valued in certain other areas. Now this same thing can be said about many other aspects of values in a community. There is a good deal of variation in the kinds of pressure. If you are going to understand an individual, you have to understand what these pressures are.

Another kind of pressure is in terms of standards. What is acceptable behavior on the part of parents in Winetka, Illinois, is very different from what is acceptable behavior on the part of parents near the stockyards. If a parent moved from the stockyards to Winetka, he would have a tremendous adjustment to make in terms of his relationships with his children. And don't think that this doesn't happen even when moving from one neighborhood to another. The standards of behavior may be very different in a very short distance or period of time.

Another kind of pressure is in attitudes. The community induces forces on individuals regarding acceptable attitudes. For example, attitudes toward other races. It is possible for a person

to live in the South and have an unprejudiced attitude, but in most southern communities he will be under tremendous pressure to conform to a segregationist attitude. The same thing can be said about faith, the arts, culture. The same thing can be said about acceptable activities.

Finally, Ralph Linton has developed a concept I have always found to be helpful that makes visible the problem of conformity versus individuality. Linton says that in any culture there are certain core values that are mandatory, that every member of this society must hold to be acceptable in the society. Surrounding this core of values there are a number of optional values. In America, for example, an individual must believe in democracy, but he has some option as to his occupation or where he lives. Now Linton says that the smaller this core of required values is, in relation to the optional, the less cohesive that society will be. If this core gets too small, the society will fall apart. There will be nothing that will hold it together. So that the size of the core is a measure of the cohesiveness of the society. In Nazi Germany this core was very large. People had to believe together in most things, so that it was a very cohesive society. But then this suggests another aspect—the larger the core, the less freedom; the more authoritarian the society is, the more autocratic.

7 . Psychological Development in Adult Life

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Perhaps the obvious place to begin a discussion of pyschological development of adult life is with a definition: Who is an adult? When does adulthood begin? When does it end? At first thought the answer seems obvious. But is a 20-year-old college student an adult? Is the 20-year-old factory worker, married with two children an adult? It is likely that many would answer "no" in one instance; "yes" in the other. Two types of criteria are likely to be involved in such decisions. The beginning of adulthood may be defined by (1) the termination of a primary dependency role in relation to own parents or parent surrogates, and (2) the assumption of the dual responsibilities of earning a living and marriage. But even with criteria such as these (which are probably as satisfactory as any) the beginning of adulthood is blurred. College students marry, for example, even have children, while remaining dependent upon parents. In contrast, many youngsters in their teens qualify as adults on both counts. Only a few more than half of American

children graduate from high school, and substantial numbers go to work, marry, and produce children before they are 20 years of age.

It would seem on the other hand that at least the end of adulthood is clearly defined: it continues for the rest of life. Strangely, though, some writers reserve the term "adulthood" for those up to 60 or 65 years of age, and utilize terms like "old age" and "later maturity" for those beyond this point. This practice seems objectionable for two reasons. First, there are no sound psychological or physiological criteria marking this or any other age as a dividing point, and, secondly, such labeling, by assigning older people to the status of a somewhat inferior minority group, would hardly promote positive self-regarding attitudes, so necessary to good adjustment, in our older associates.

So much for definition. In a conference on adult education it is appropriate to ask what an understanding of psychological development during the adult years can contribute to adult education. In general, it should provide information and generalizations bearing on a number of highly important questions: In what ways do capacities to learn and to adjust to environmental demands change with age, and what is the significance of the observed trends in abilities for adult education? What about changes with age in motivational patterns? And what are the common avenues by which these needs are satisfied at various stages of adult life? What role does or can adult education programs play in helping the individual satisfy his needs? What about differences among individuals? And, finally, what modifications of educational methology, as compared to that of the elementary and secondary schools, are required by the changing character of the adult personality? These would seem to be among the major questions on which a developmental psychology of adult life might throw light, though some will be touched on very briefly in the present discussion.

CHANGING ABILITIES AND ACHIEVEMENTS

The first question: What does research have to say about changing adult capacities: motor abilities, sensory acuities, mental abilities? And what limitations do changing capacities place upon achievement and educational efforts in the adult years? With respect to motor abilities and sensory capacities the picture is fairly clear. There are developmental gains until the middle or late 20's with steady losses thereafter. The general pattern is much like the top line in Figure 1. This curve, incidentally, is typical of a whole array of developmental patterns that have been plotted over the adult years. It illustrates two important points about getting older beyond age of beginning adulthood. First, that early adult years represent the prime of life as far as sheer constitutional vigor and capacity are concerned. Second, the changes associated with aging once initiated in the early years tend to be steady and gradual. There are no periods of marked acceleration that would tend to identify "stages" of life. Still another characteristic, not really shown by this chart, but suggested by it, relates to the continuity of psychological development. Once patterns of personality and adjustment are established, they tend to persist over long periods of years.

The picture of changing mental abilities during the adult years is more than a little ambiguous, so inconsistent is existing evidence. However, the most extensive recent array of evidence seems to indicate that general learning ability as measured by our present day "intelligence tests" is greatest at around age 30, and declines gradually but steadily from that point onward. This is likely to be a threatening assertion to those of us who are beyond thirty—over the hill, so to speak—but it need not be. It is probably true, as I suspect most of us would admit, that if a group of young adults and a group of old adults were putting forth maximum effort to learn material of equal relevance and difficulty, the young adults would have the edge. But such conditions are seldom present. Rarely, if ever does a person operate at the very peak of his capacity, and rarely is the mate-

rial being learned of equal meaning to all. The highly moti-
vated old learner is likely to be a better learner than the poorly
motivated young adult, and even if not more highly motivated
he may be better in certain areas because of more extensive
background. And, in any event, decreasing capacity does not
mean one cannot learn, but only that one learns more slowly.
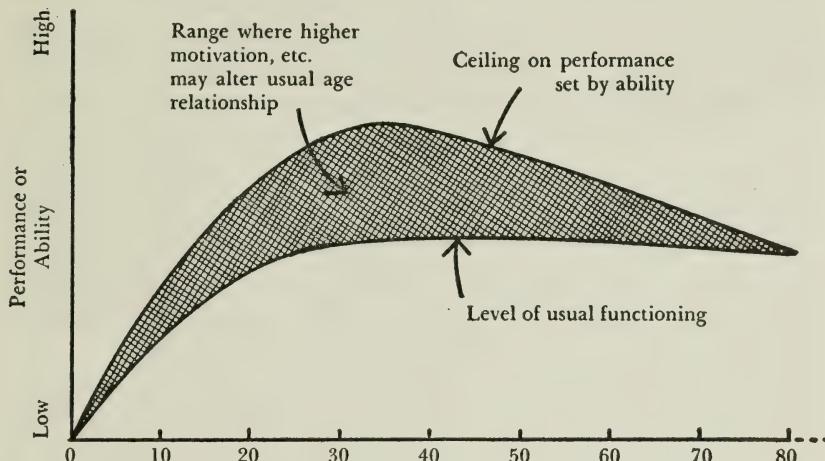
Figure 1. Schematic diagram illustrating the relationship between age
and (a) ability (shown by upper curved line) and (b) usual level of per-
formance (shown by lower level line). Shaded portion illustrates the
range for improved performance possible under conditions of very high
motivation, exceptional background, etc.

This line of reasoning is diagrammed in Figure 1. Along the
base line is age. The upper curve, based on intelligence test re-
sults and measures of other capacities such as psychomotor func-
tions, suggests that peak ability (as already noted) occurs around
30, with decline thereafter. The horizontal line serves to illus-
trate a hypothetical level of *usual* performance, and is drawn as a
level line because data on physiological functions tend to show
no pronounced aging effects *under normal conditions* though
decline (not unlike the measure of capacity illustrated in the
chart) is evident when the organ system being studied is subject
to stressful loads. The shaded portion of the chart shows the
range in which factors other than basic capacity—motivation,

available energy, experiential readiness—may so influence rate of learning or performance as to produce trends quite different from the trend of decline in the top curve. There is hypothesized, according to this chart, a declining "absolute" ceiling on rate of learning or level of performance with age, but since usual performance is much below this level, no marked age change in ordinary day-by-day learning rate or performance level is likely to be evident, and there exists the possibility that other factors may combine in such a way that in particular situations the "old learner" or performer may do better than the young one. But the amount of slack, so to speak, that can be taken up is probably less as age increases, and theoretically there would come a time when the upper curve would intersect the line representing usual level of operation with the result that the effects of aging upon ability would be grossly evident in daily performance to the degree of obvious extreme deterioration. Fortunately, most of us will not live that long.

The essence of this discussion is that for practical purposes age differences in abilities, *as such,* may well be ignored at least over extremely broad age ranges and especially in the usual adult education program with which this conference is concerned—and in most practical situations in which the individual finds himself. In stress situations, where maximum performance is called for, these age changes cannot so readily be dismissed because under stress one is pushing against the "ceiling." While one may argue that ability changes as such may be ignored, the *threat* posed by awareness of declining capacity is another matter. It is likely that over a broad age range the diminution of ability may be less significant than the threat created by it. And the adult educator, as will be pointed out later, must take this possibility into account.

Data on outstanding achievements of various kinds demonstrate that the various factors that make for optimal performance do indeed combine in ways to produce best achievements at ages different from that of peak performance on intelligence tests. In general, according to the extensive series of studies by Professor Harvey C. Lehman of Ohio University, the age range

of 30 to 40 is the age of outstanding scientific productivity. Ages of other types of productivity or best "functioning" (this is true also of specific sciences) vary from these figures. Thus the following "peak" years were noted:

  480 superior secular poems by 93 poets—late 20's
  459 superior novels, essays, and other prose selections by 149 authors—early 40's
  426 recipients of earned incomes over $100,000 (1934-1938) excluding movie people—mid 50's
  Speakers of the U. S. House of Representatives, 1900-40—early 70's

And oldest of all are the top religious leaders!

Probably all of these men, with the exception of the poets (who were quite young), would have been better laboratory learners or test performers at an earlier age, but their *functioning* ability followed a different curve. Clearly, instead of being overwhelmed by the early downward trend in intelligence test performance and in other types of abilities, developers of programs of adult education, and individuals assessing their own promise, should consider how existing abilities and *other* resources, at whatever level, may be marshalled to constructive ends.

MOTIVATIONAL TRENDS AND USUAL SOURCES OF SATISFACTION

Several times thus far it has been implied that strong motivation may, to a degree and within limits, compensate for decline in ability. If this is true, then it is especially disturbing to learn from various studies that as they get older adults seem to become less interested in learning. The studies of Professor E. K. Strong, Jr., of Stanford University, especially, have documented this trend which is evident in his studies from the 20's onward through the 60's. The matter of changing motivation with age thus warrants careful examination not only because of its obvious relationships to learning effectiveness, but also because in motivational changes may lie the source of a whole array of changes in adult personality of importance in adult education. Space permits consideration of only those trends which have

pervasive significance, but even so the bulk of this discussion relates to motives and needs. If there is one thing that may be said to characterize modern psychology, it is the broad utilization of motivational concepts in the explanation of diverse types of behavior.

Lessoning Resiliency, Changing Pressure

The general slowing down of the human organisms and the decrease in the reservoir of physical energy available for the activities of life represent a major underlying condition for many of subtle changes in motivation and behavior that are noticeable in research results from very young adulthood on. Though likely not consciously noted, the need to conserve energy is a casual factor in many age changes in interests and activities: changes from participation in sports to a spectator role, from active out-of-home social life to sedentary home activities, from dances and party-going to gardening and bird-watching. These changes begin to become evident even in the 20's!

Coupled with this decline in physical resiliency is a temporally somewhat unevenly distributed pattern of environmental demands of work life, home chores, social pressures. Environmental pressures or demands, particularly those of time and money, have a pervasive influence on behavior and assume considerable importance as motivating forces though with differing significance at various stages of life. Pressure of time in occupation, especially in the case of the aspiring young and responsible middle-aged business or professional man, and in family life for the young mother with a demanding brood to be cared for, are likely to be so great that time becomes a highly valued commodity, is something to be sought after, or is an uncompromising master forcing aside other activities which in less pressured circumstances would be pursued and enjoyed. Church activities and adult education programs, incidentally, are likely to be among the expendables.

Pressures for money, into which time is often translated, become especially keen in the late 30's and 40's with heavy eco-

nomic responsibilities falling on the middle of three overlapping generations. At this age, not only are financial pressures for education of our children great, but responsibilities for aged relatives, perhaps chronically ill parents, may be acute.

Great and demanding though these pressures be, they are not without their own reward value. For example, seeing one's children grow to promising young maturity, capitalizing the advantages provided by the heavy expenditures of parental time (and money) are among the greatest of life's rewards. For most people, probably, this is the stage of life filled with the greatest sense of personal significance and contribution. But a structure of time-pressured habits is likely to be built up, a structure that becomes a structure without foundation in need once children are on their own. If there is over-investment in family and occupation, rewarding though these activities are, if there has been a failure to develop other sources of satisfactions, an abrupt change in the motivational picture may develop when these pressures are suddenly relaxed. A whole new pattern of specific needs may emerge; a sudden sense of insignificance may follow, requiring a radical reorientation.

The Need for Expansion: A Positive Force

If one takes a broad view of the human life span in an effort to assess the types of motivating forces operating, two contrasting trends become apparent as age increases. The first operates as a positive force resulting in seeking behavior, the second as a negative force, resulting in defensive and avoidance behavior. The postulation of these two motivating forces, which change in importance during the course of the adult life span, not only serves to explain various basic differences among adults of different ages, but serves also to suggest certain remedies which have significance in adult education programs.

First, a look at the positive side. It may be asserted that a major human need is that for continuously expanding achievement, a need for advancement, a need to attain and maintain a position as a significant person in one's own world, however one defines that world. A sense of continuing "expansion," a

continuing sense of personal worth, if you will, is almost a fundamental requirement of continuing good adjustment. Some years ago, President Eliot of Harvard wrote at age 60 to William James, referring to their own lives:

We have a sense of growth and increased capacity for useful service. We find our lives enriched and amplified from year to year. So long as this enlarging process goes on, we shall be content. If it stops suddenly we shall be content to that date.

How is this need for "expansion" satisfied at various stages of life? Probably, the most fundamental avenues are those of family and occupation. Marriage and the birth of children are, according to some studies we have done at Syracuse, the high points in life happiness. For married individuals of both sexes, experiences in the area of "love and family relationships" contributed the largest sources of life satisfaction. For married men, occupation was a close second, and for single women occupational satisfactions outweighed all others in relative frequency of contribution. But these avenues, broad and stately though they may be in young adulthood and middle age, turn with the passage of years into narrow streets, and eventually into dimly marked paths of memories.

In general, it may be hypothesized that people will utilize a particular avenue of expansion (such as family and occupation) until success nullifies the need involved or at least reduces the possibilities of further satisfaction along this particular line, or until frustration becomes so chronic that the individual must turn elsewhere for satisfaction. In studies done at Syracuse, a sequence of changes in motivational orientations and major sources of satisfaction are apparent as age increases. Women who do not marry change from orientation toward marriage to orientation toward career advancement at around age 30; participation in community activities reaches a peak among married woman around 50 years of age after children leave home; identification with children and vicarious satisfactions in *their* successes seem to provide a sense of continued satisfaction once one's own life has become stagnant. At least, in our studies

there were these age changes in activities, hopes, and sources of satisfaction, and they seem inferentially to be avenues by which basic needs are met.

The Increasing Need to Defend Against Losses: A Negative Force

Eliot said, it will be recalled, "so long as this enlarging process goes on, we shall be content. If it stops suddenly we shall be content to that date." The expansion phase may be terminated and the withdrawal phase initiated by declining capacities, by cultural rejection (retirement), by domination of life by such enforced time-consuming activities as home chores or routine earning a living, by achievment of such major goals as social or professional status which makes further striving unnecessary, by frustration or threat caused by moving chronologically into a culturally less favored age group, or by organic changes and losses. Such conditions may effectively restrict activity or expansion directly through loss of capacity or opportunity, or indirectly by forcing the individual to erect ego defenses against the anxiety generated by these threats. It is this latter, the need to erect defenses against anxieties generated by losses, that constitute the "negative force" which seems to become increasingly evident as age increases. Youth is likely to be the age of expansive satisfaction; old age the period of anxious defensiveness. The contrast is, of course, not this sharp, but a trend in this direction seems apparent from a very early adult age onward.

What are the motivational and personality outcomes of this loss of self-confidence, this reduction in adequacy of self-concept, this increasing susceptibility to threat? Simply this. The older person will likely utilize to a greater degree than the younger the various defensive measures we all use when threatened. They tend to avoid the threatening situation; they tend to take strong dogmatic positions on issues, classifying matters, making judgments, and expressing opinions unambiguously in black and white terms; they tend to become conservative, a trait which, psychologically, may represent primarily a defen-

sive maneuver by which one avoids the threat of new situations and maintains the security of views and situations with which one is familiar. These behavioral tendencies must be taken into account in quite realistic terms by adult educators.

NEEDS OF PEOPLE VS. THE NEED SATISFACTION POTENTIAL OF SPECIFIC ENVIRONMENTS AND INSTITUTIONS

It should not be assumed that people are conscious or aware of their own psychological needs or that they see their behavior in terms of its psychological significance for the satisfaction of those needs. But consciously or unconsciously, it may be expected that an individual will seek out that environment (person or situation) that will tend to satisfy his particular pattern of needs and will tend to avoid situations that he perceives as threatening to him. He will not phrase it this way, of course; this job is "for him"; this person "clicks"; he feels "out of place" in certain situations and "at home" in others. Whether a person seeks out a particular church, a particular person as a mate, a particular occupation for a career will be determined in large part by whether his "image" or perception of that person, program, or occupation is one that offers appropriate potential for need satisfaction, and this relationship will be maintained if subsequent experience confirms earlier expectations. To some extent a person may be aware of this process, but probably to a large degree he is not.

This interaction between personal needs and perceived potential of a situation for satisfying those needs can be illustrated by a study we are completing at Syracuse University regarding the role of psychological needs in vocational choice. We predicted that students selecting particular occupations could be differentiated on the basis of their needs, and that these students' perception of the occupation of their choice would vary accordingly. In Table 1 certain sample results are presented, the values presented being mean scores. It will be noted that among three groups of men, prospective teachers, lawyers and engineers, the last two have high achievement needs and they

perceive their respective occupational choices as offering high potential for satisfaction for such needs. Secondary school teaching is generally viewed as of lower status than law or engineering, and our prospective secondary school teachers view their field as offering lower potential for achievement need satisfaction. It is thus fortunate that these prospective teachers have relatively low achievement needs. On the other hand, teaching offers many opportunities to help others on quite a personal level, is so perceived by prospective teachers, who also happen to have relatively high needs in this direction, as can be seen in the column headed "nurturance" needs. In the data for the need for autonomy, an interesting contrasting example of this relationship is evident. Nurses perceive the occupation of their choice as offering a great deal of frustration

TABLE 1.

Measured needs (Edwards Personal Preference Schedule) of Syracuse University juniors and seniors selecting various occupations and their perception of their chosen occupation's potential for satisfying those needs. (Unpublished data of R. G. Kuhlen and W. J. Dipboye)

| | Achievement | | Nurturance | | Autonomy | |
	Occupation's Need Potential		Occupation's Need Potential		Occupation's Need Potential	
MEN:						
Engineers	18.0	10.2	12.7	7.1	14.5	5.6
Lawyers	19.2	10.6	11.3	8.2	15.3	5.3
Secondary Teachers	14.8	8.1	15.0	9.4	12.6	3.5
WOMEN:						
Nurses	12.7	7.6	17.4	10.7	9.8	2.7
Elementary Teachers	11.5	6.4	16.3	10.0	11.4	3.5
Not Standard Women's Occupation	15.7	8.2	13.6	8.1	12.7	4.5

Numbers of cases: Engineers, 60; Lawyers, 24; Secondary School Men, 40; Nurses, 48; Elementary School Women, 101; Not Standard Women's Occupations, 77; Scale of occupation's potential for satisfying need: "1" individuals high in this need would be extremely frustrated in this occupation; "6," such individuals would experience no special frustration or satisfaction; "11," such individuals would find extreme opportunities for satisfaction in this occupation.

to people with high autonomy needs (or needs for independent self-direction). Fortunately, our prospective nurses were relatively low in this need and thus not likely to be subject to much frustration of this type in their work. However, they had high nurturance needs and tended to see their occupation as offering unusual opportunities for the satisfaction of this need.

It may be argued in similar terms that whether people initially are attracted to or repelled by various adult education programs will depend largely upon how they perceive those programs. It is likely that young adults see adult educational programs as related to their needs for achievement and take vocationally oriented courses "to get ahead." Do older people see the offerings as providing opportunities for intrinsic satisfaction (i.e., as an avenue of "expansion" in its own right), the learning of a skill or an appreciation for the pleasure to be derived directly therefrom? Ideally, adult education programs should be so perceived, it would seem. They can and should provide opportunity for a sense of accomplishment on the part of adults who feel their primary role in life ended—women whose children have established their own homes, men who have retired from employment. As automation increases, daily leisure and intrinsic satisfactions in work become less possible, people will necessarily turn to other means of basic life satisfaction. Adult education can and should provide possibilities for such satisfactions. But do adults see such potentials in participation in adult education? If not, how can the "image" of such programs be altered so that they are perceived in this frame of reference?

Research along this line is very much needed. Our study on occupational choice is aimed in this direction but with respect to only one area of life. A colleague of mine at Syracuse University, Dr. C. Robert Pace, is studying the psychological atmosphere for need satisfaction which characterizes various college campuses. How are the churches of various denominations viewed by the public, and how are their adult education programs perceived? Answers to such questions would provide useful information in attempting to adapt programs to needs.

INDIVIDUAL AND GROUP DIFFERENCES

Thus far we have touched mainly on the general pattern of adult psychological development in abilities, motivations, and briefly, in personality characteristics, and have stressed the importance of the *relationship* between need patterns and the potentiality of the environment, i.e. various *aspects* of the environment, for satisfying those needs. These types of developments and changes demand the thoughtful consideration of all adult educators in their efforts not only to construct programs but also to devise methods and procedures best suited for the adult of different ages. In many respects, though, adult education does not demand methods that are different from those that are effective with youngsters of school age, but it does demand more attention to the *utilization* of good methods. An all-important difference between public school and adult education is that in the public school situation an essentially *captive* audience permits poor method. An adult education group is *not* captive, and the attrition in a poor program can be precipitous indeed.

Though the generalizations presented in this discussion are believed to be sound, they are, after all, meaningful only for the generality. Effective adult education program must have content and method geared to the group, indeed to the individual, toward which it is aimed. It is thus appropriate to conclude this discussion with a brief comment about individual and group differences.

Individual differences are great at all ages, in some respects greater in old age than at younger years. The utilization of age-role labels, such as "middle-age" and "old age," may obscure this fact. Use of such labels tend to promote the assumption that one age group is rather sharply distinguishable from another and that members of that group are essentially alike. Both of these assumptions are patently false.

The course of adult life, psychologically viewed, is likely to vary greatly from one cultural context to another. Being a single woman, a single man, a married woman, or a married

man implies strikingly different age pattern of rewards and stresses—and of needs for skills, social contacts, interests, and outlets that may be provided through adult education programs.[1] Being a day laborer or a professional man also implies markedly different patterns with respect to the age when *threats* associated with aging first begin to appear. For the lower class individual, losses in income, in social status, and (because of lack of medical care and cosmetic attention) in physical appearance and status as well, begin to be noticeable rather early, probably no later than 40. The well-to-do successful person of 40 may have slipped too in certain respects, but he is likely experiencing increasing status, new successes and opportunities, increasing income. And he will be more likely to maintain this status well into old age. The cultural setting in which one develops and grows older is very important indeed.

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[1] Only brief reference has been made in this discussion to specific needs that characterize different age groups. The concept of "developmental task" as developed by Professor Robert J. Havighurst (*Human Development and Education,* Longman, Green, 1953) is useful in this connection, and his enumeration of the developmental tasks of different age groups has already been commented upon several times in this conference.

8. Religion and Adult Growth

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Psychiatrists sometimes have to address groups of clergy and it not uncommonly happens to me. In fact, I even have been called the "Reverend Dr. Loomis," which reminds me of the story of a man by the name of Ardmore V. Vandergraft who was among the two hundred in New York. Ardmore had very handsome shirts which had "A.V.V." on them. His shirts were all sent to one particular Chinese laundry. The shirts didn't come back one day, and Ardmore had to take a trip somewhere. So he sent his chauffeur down and the chauffeur argued with the Chinaman who insisted, "No tickee, no laundry." Finally Ardmore had no more time for his chauffeur's excuses. He went down himself. He became quite abusive with the Chinaman. Just when he was about to strike him, the chauffeur hauled Ardmore out on the street and said, "Now, look Mr. Vandergraft, I work for you, I know, but I have to protect your interests and I can't allow you to abuse this Chinaman." But Vandergraft was fuming and he said, "*All* those dirty Jews are that way!" Whereupon the chauffeur said, "But, Mr. Vandergraft, he's not Jewish, he's *Chinese*." Ardmore said, "Yes, I

know. They're the worst kind." I may well be the worst kind of theologian.

Religion and adult growth is the topic to which I have been asked to address myself today. I suppose one might ask in what sense does a psychiatrist have concern with growth and with education. Freud calls analysis "after education" because he conceived of the treatment process as one through which and by which a person more or less successfully reopens the significant areas of learning and experience, subjects them to the scrutiny of the adult ego, helps to build the adult ego. The patient learns how to do things all over again, things that had been mislearned, which had been learned in a distorted way, which had been blocked, which had been tangled up. But first these have to be unlearned—all the learning of such false connections as, let us say, of love and hostility. One could never receive love without distrusting the other's motives, imagining that he was really covering up hostility. Such phantasies and thoughts are common enough in many persons and are amplified a thousand fold in the patient.

Growth and education traditionally have been linked, of course, in the minds of parents and of teachers, of persons at large; but they have traditionally been limited to the so-called formative years. The old idea that you can't teach an old dog new tricks has carried with it sufficient weight and traditional force that in some circles it is still considered a little peculiar to speak of adult education. Psychoanalysis has in part contributed to the notion that you really don't learn very much as a grownup. It has suggested that everything significant happens to us by the time we are five, and that anything after that is either recapitulatory or is so strongly dominated and molded by our formative years up to five that what happens will largely be a function in a pretty thoroughly determined sense of what we experienced during those first five years. Now I shall have to say there is much truth to this. Certainly in terms of laying basic foundations, the farther back you go the more harm can be done, the more distortions can be fostered, and the more significant the extent of after effects. We have this illustrated

in the embryo, which will react differently at different ages to the same trauma. A pin prick at age eight days may cost the baby's life; at eight weeks, his eye. At eight months it may leave no residual but the mark of the pin prick (if that) at birth. The desertion of a child at a critical period of development for eight days might have as significant an effect in life development as the desertion of the same child for eight months at another period of life. So I would have to say that there is much truth in this notion.

There is truth in the concept that strategic kinds of learning happen before five and that it is difficult to reopen the freshness and formative quality in adult life. However, psychoanalysis itself has come to see not only that significant events are massive in the first five years but also that there are additional areas of significant events at eight, at eighteen, at twenty-eight, and at sixty-eight. These are not to be brushed aside as unimportant. This recognition restores in a sense a certain balance to the meaning of the life span, restores a certain psychodynamic dignity to considering the problems of the middle life and even of old age.

Until recently psychiatry of the psychotherapeutic type had to bow and say, "Well, he is past the period in which he could profitably benefit from what we have to offer." However, in the past five years psychiatrists and psychoanalysts have addressed themselves to problems of old age and even to dying. I think this is significant and symptomatic of a growing reorientation.

An additional aspect of this question of whether or not old dogs learn new tricks is the fact that analysis itself, as "after education," has proved that again and again new tricks can be learned and that old ones can be unlearned. The implication is still that it takes a special kind of experience, a special kind of circumstance, a special kind of therapeutic life experience to reopen the closed books of the past, to rattle the skeletons in the closet and to revivify them on occasion or to give them the *coup de grace* and to bury them, to have them be dead and really lie down. If this be so then it really introduces a radical challenge as to what are the keys for reopening growth potential in middle

life, in young adulthood and in old age. Is it just a matter of being around and having information or experiences available, or is there some special way in which people have to be approached in order for them to become teachable, in order for the lessons to become learnable?

The church has contended for as long as I know and as long as I have heard of that it is never too late; that a person can find new truth in his middle life, on his death bed; that his moment of coming to himself is not necessarily a moment in childhood but may well be a moment of radical or even gradual conversion occurring in later life. The church has always stood, it seems to me, for the possibility of later change, growth, development, through religion. Students of life experiences, students of the arts and poetry, and just plain folk who live around us on occasion will say, "So and so has changed. He's different!"

I remember vividly an experience of a man who lived across the street from us when I was a child who had been a sort of ordinary, successful contractor. He had made his little pile of money. He had built his little pile of bricks. The big bad wolf was not going to blow it down. But he was a pretty ordinary, mundane person. At sixty-two he took up the cello and became a very successful amateur cellist in the last fifteen years of his life, during ten of which he had a small string quartet playing in his home. Except after eleven o'clock at night, it was a joy to have this man's new learning going on in our neighborhood.

There seem to be kinds of redemptive experiences through which new learning is introduced, or the "growing edges" are "freshened up," to use a term from surgery. When wound healing does not occur the surgeon may cut a very tiny sliver of tissue off both sides of the non-healing wound and then reapproximate the newly cut edges. In that manner the growing edges will now be revivified and new life can flow. There seem to be experiences in which life is blasted open or cut open or the person dares to be open, which some would call religious and some would call secular and some would call sentimental.

It depends upon what you think of Steinbeck but in his book, *Sweet Thursday,* he tells such a story. He has there, as you recall,

two principal characters (other than the comedians. And he always has these wonderful comedians). One of these two principal characters is a rather schizoid marine biologist who was jilted and retired and was studying the sex life of mollusks. There he sat and lived in his little cabin and looked through microscopes and went out with sieves and spades, digging up the marine life. He lived all alone and didn't like it. The other main character is a girl who bounces in from Sacramento, who has run away from home, and is a first class amateur juvenile delinquent. She thinks she is a professional. She winds up broke, with holes in her shoes and looking for a place to eat, and decides that the best place is the local brothel. There she offers her services to the madame who takes her on for approval. After two or three days of looking her over and without trying her out on the customers, she decides this girl is not a "pro" and is not cut out for this kind of work. In fact she becomes very maternal about her and gets ideas about bringing her and the marine biologist together for the redemption of both, which she succeeds in doing. But before she does it, she does two things. She catechizes Susie, the girl, and she washes and starches a dress for her, irons it up beautifully and fits her out, decorates her and sets her up for the first date. She says to her, "Susie, repeat after me." And Susie repeats after her. She says, "I is Susie." "I is Susie." "And I is a good thing." "And I is a good thing." "And there ain't nothing else in the whole world quite like me." "And there ain't nothing else in the whole world quite like me," Susie intoned after her. Then she went out to meet her beau. If such experiences do happen, if this has a ring of authenticity to it, then it seems to me that we should become interested not only in removing the impediment to growth, which blocks the growing edges and the possibility for new learning and new education as we go along. We must become interested in prevention and early detection.

Again taking some models from medicine, I would say that there are two major blocks, deficiency and toxicity. Deficiency means that "there ain't enough" of something that is supposed to be there. And toxicity means that there is too much of some-

thing that isn't supposed to be around. Now deficiency models would be examples such as rickets, the absence of sufficient Vitamin D, or cretinism, the condition resulting when the thyroid gland is not producing enough of its hormone. One could say probably that for some people the educational area, the growth opportunity provided by the environment or milieu, is deficient. There isn't enough. We speak of such an environment and such a situation as needing enrichment, needing more or better. The person's needs have not been met.

On the other hand, many times education and learning do not proceed because of toxicity or intoxication. There is too much of something that may be all right in small quantities or may be altogether unwanted. Medical models for this would include nephritis or diabetic coma. Nephritis would be an instance in which a body product is extremely concentrated in the blood stream. There is intoxication. The same is true in diabetic coma. Other examples would be burns or toxicity following injuries. A tendency for the organism to be numbed or handicapped in its global performance results because into the metabolism has been thrown a monkey wrench, for there is an excess of either a necessary or an unnecessary substance.

We have psychological analogies of this too. For example, Harold Wolff, professor of neurology in the Department of Medicine of Cornell University, has demonstrated with quite a good deal of convincing quality the fact that subjecting animals to emotional stresses, some of them analogous to those used by Hans Selye, not only cause deterioration and damage in tissues such as the adrenal cortex or the hypothalamus (a regulatory center in the brain), but actually cause the temporary putting out of function of millions of brain cells. The brain function is actually paralyzed, benumbed, and made useless. We have all experienced the stupefaction that occurs after a shock. Perhaps we too are experiencing a physiological attenuation of the conductive and coordinating capacities of our central nervous system. Furthermore, Wolff's work begins to suggest that, at least in rats, not only could the cells be temporarily knocked out of functioning but there could be a permanent and irreversible

destruction of the tissue. The equivalent in man would be a brain tumor of fifty to a hundred grams in size as a result of all this emotional stress. The experimental work of Rene Spitz who, working with infants deprived of stimulation in relationship in the first year of life, demonstrated that irreversible changes in the intellectual capacity can occur as a result of traumatic psychotoxic experiences.

How do we then, if this be true, prevent psychogenic tumors, psychogenic decerebration? How do we restore the bound, non-growing non-learner? It seems to me that these are some of the challenges we face. The person with a "Huh?" look on his face, who sits unresponsively even though he doesn't put plugs in his ears. How do we awaken him to life? The successful teacher already knows the answers because the successful teacher is the one who does not just make hay with the bright, easy learner who laps up his every word and goes beyond him. The successful teacher is the one who can make sod out of clods, as someone has said, because the person who had been made into sod can then be planted in a field and makes others grow too.

First of all, what is communicated or presented to be learned (whether this be relationship, material, a way of operating, or a *Weltenschaung*) must be familiar enough at some points of the presentation to resonate, to ring bells, to get across in relationship with something that the person has experienced before. But a caution: something a person has experienced before in a positive context. Talking about brotherly love doesn't sound very enticing to a Cain or an Abel. Our figures of speech sometimes do not sound the same way to our audience as they do to ourselves. Expressing the notion of the fatherhood of God may be saying something pretty terrible to anyone for whom the father is someone with whom he has had only unpleasant associations.

Second, it must be new enough either in content or in style or in context to arouse curiosity, interest and the challenge of an overcomable obstacle. If somebody just says to you that two and two make four, or "Jesus loves me, this I know," it may be familiar but it doesn't challenge. Something else must be done

or said or presented. The way this is gotten across must arouse a hint of the possibility that here is something that I must scratch my wits over, that I have to try my hand at, that it is going to be a little tough to learn—but not too tough.

Third, it must be presented in a context of at least minimal love and fear. This must be love for persons or person-linked ideas or person-linked things. Ideas and things can be bearers of affect; and affect is the emotional tone that we experience in relation to, first, human beings toward whom we have significant attraction or repulsion or attachment or interaction. The teacher himself may be a bearer of affects that are linked to other persons. We well know that we are mistaken sometimes as being representatives of other folks who we are not. There must be a sufficient amount of love from the teacher in the sense of the capacity to give freedom, to give approval, to give acceptance, to give warmth, to give tenderness, to indulge enjoyment, and to find mutuality in pleasures. There must be a sufficient amount of this for learning to go on. But this is not enough. No, love is not enough.

There must also be a sufficient amount of fear. Now don't cringe yet! I am not talking about pathological anxiety. I am talking about an appropriate level of concern that arises out of a fear of the consequences of doing something wrong or of not doing something right. A great deal of our pleasure actually comes from overcoming fear, from reducing tension, from seeing obstacles in our path and circumventing them, transforming them, going through or around them. And if there is not a sufficient amount of appropriate fear, or appropriate anxiety as some people might call it, we aren't going to function. Studies have confirmed that a certain amount of anxiety stimulates and fortifies the growth and learning process. One has to fight something. One has to struggle against certain odds and opposition in order to develop strength. If they are overwhelming, the person is licked. If they are absent, the person misses out on a chance to grow.

Fourthly, learning has to go on in a context of community. This means, I think, community both over time and over space.

Each one of us comes from and belongs to, and more or less feels his identification with or involvements in, a community over time, coming out particularly from our religious tradition and background. The doctrine of the communion of saints is one of the ways we symbolically represent our feeling of communion across time, our feeling of involvement with those who have gone before and of anticipation of those who will come after us. Community over space is the fact that we belong to some kind of reference group in our surroundings, some group to which we give our allegiance and which gives us our identity, a group that has said to us, "You are one of us," a group of whom we have said, "I am one of you."

Part of our self is confirmed, confirmed into life, by the identity that we acquire through our relatedness, through the recognition that the group which we recognize gives us. It isn't enough that the group recognizes us. We may be recognized by a group that we don't recognize. It isn't enough that we recognize the group. They may not recognize us. The mutual recognition and confirmation of the individual and his group set up a context in which certain kinds of learning only can occur. These kinds of learning have to do with learning the folkways, learning the style of life, learning the *Weltenschaung,* from the inside of a group. There is a sense in which you cannot, no matter how hard you try, be an inside Catholic, or an inside Czechoslovakian, or an inside Mason, by reading about it. You have to be in community with the group whose inner life you are going to learn and teach. In this sense, then, there are some things that must be learned and taught within a fellowship. As much as we may attempt to impart them across a fellowship, we will be limited to the extent to which persons on both sides are able to form a larger reference group of commitment. You see, some of us can form fairly narrow reference groups of commitment. We can be very good Smiths but we aren't very good Pittsburghers or New Yorkers. We may be quite parochial in our capacity to have a reference group. Some may belong to larger reference groups, or feel a commitment and confirmation in larger groups. But the capacity to communicate across reference

group lines is not evenly distributed among the population. There may be things which require very special kinds of "getting inside the group yourself" if you are going to communicate something to them.

Another way in which we must present what we are going to give is through what is sometimes called a community of action and affect, not a community that is static, not a community that is nominal, not a community that is just there, but a community that is involved in feeling and involved in doing. We have heard an awful lot of snide things about "muscular" Christians, muscular Christianity; and certainly running around the track with no particular goal, whether one is doing athletic exercises or trying to bring in the Kingdom, is, it seems to me, in danger of being seen somewhat random and shallow. I am speaking, though, of action and affect in the sense of deep involvement and openness so that other persons' feelings and ours are communicating, of deep participation, of muscular and skeletal and visceral as well as cerebral relations and teaching.

Here it is I think that the child learns a great deal from a life cycle experience in which something is going on that he can feel on a number of levels, such as the Irish wake. Protestant Christians are much too puritanical about funerals. I think they miss out seriously on the opportunity of weeping with those who weep and rejoicing with those who rejoice in a communal, communitarian way that cuts across many levels of the feelings which are always contradictory when separation and reunion occur.

We have also the problem of making meaningful and relevant the traditional and symbolic from each of our own groups. The traditional may seem powerful and be important to the scholar. To his churchmen or to his student, it may be shallow, artificial, mechanical, irrelevant. To the scholar and teacher the symbolic may be rich and interfused with tones and ideas and feelings and invoke all kinds of experiences for him. How does he get these across? How does he share the ideational for those who have not yet learned to manipulate ideas with any degree of sophistication? How does he tangibilitate? How does he

bring it down to earth? It seems to me that this in part is again a problem of translation, of getting into the other's shoes, of getting into the other's skin, of getting across the boundary line and learning the other's language and knowing him, his group, his person. In a sense one can only be spoken to after he has been heard. In a sense we have to be known in order to know. I think this is theologically sound as well as psychiatrically.

Winnicott, a child psychiatrist in England, has said this very beautifully. What a mother does with a child in the first year of life is to put together his pieces for him, put together the isolated fragments of action and experience and feeling and perception and memory, all around a central potential person whom she sees, whom she knows, whom she remembers from hour to hour and day to day and, if we may quote the words of the Jewish Prayerbook, whom she "remembers into life."

But do we know and remember our student, his fragments? Do we remember them into some kind of wholeness that eventually he can perceive from us and from being known by us come to know himself? That is a tall order. It means there is a very great danger to us. I shall get to that danger in a moment. But if we are going to make meaningful what's meaningful to us, we have to find the axis of meaningful communication to the other person and speak to him on that axis. Otherwise, we are up against the same problem as the two Englishmen on the railroad going between two towns. One said to the other, "Is this Wembly?" And the other said, "No, its Thursday." And the first said, "So am I. Let's get off and have a drink." This kind of communication goes on in classrooms and sometimes people don't even know what has happened. Commonality of discourse then gives the foundation for openness to surprise and discovery in both the student and the teacher. The familiar and the new, in a context of caring and of meaning and of communication, are all part of the learning process.

But caring is not enough. There must be *insights,* and I think there must be *discipline* in the teaching and learning processes for both the teacher and the learner. Having the right feelings all over the joint can lead to mighty disorganized muddling

along like two drunks walking down the street. Whether it be understood as over-intellectualization or as gnosticism, I still am impressed by the Codex Bezae gloss on Luke 4:6 when Jesus sees the men gathering the corn on the Sabbath because they were hungry and rubbing the ears to find something to eat. The Pharisees criticized him for tolerating this breach of the law. But Jesus says to the man who has done this, "Blessed be thou if thou knowest what thou art doing and, if not, cursed be thou and a transgressor of the law." I think we have to know what we are about and this puts a tremendous responsibility on the side of being scientific, on the side of being critical, on the side of being evaluative, on the side of accepting other persons' advice, judgment, observations. But never as the be all and end all. Because one of the things we must trust is our insights. One of the things we eventually resort to is our own trust in our inner commitment.

This will be my final point. Only a committed teacher and only a committed pupil can learn. A great deal of our teaching is pre-teaching, and a great deal of our learning is pre-learning. It may take a year to get a man into therapy and six months to cure him after he is in therapy. You may spend the first year wooing him into becoming a patient, teaching him how to make like a patient. It is the same with education. There is a risk in this, the risk of openness, because at the same time we are reading our student, he is reading us. He may see very deeply. There's a reward, but we cannot claim the reward. If we work for the reward directly, we don't get it, or we make it sour for our student. There is always a perpetual ambiguity between who's teaching whom.

I would like to close with a story of Thurneysen about Dostoyevsky. Thurneysen tells the story to illustrate what it is like to see the world through Dostoyevsky's eyes. He points out how Dostoyevsky shows the depth of man as well as the heights. He tells about the farmer who walks out on his back porch and looks into the barnyard. There he sees the cow chewing its cud, the cat lying in the sun and purring, the crows and the chickens, the mother hen, the lizard slithering around on its belly, an

angleworm being pulled up by a robin, and all the familiar
scenes that are comfortable and so comforting on a misty, warm
morning. All of a sudden a haze goes before the eyes of the
farmer. Instead of the bird, he sees a vulture; instead of the
cow, he sees a rhinoceros; instead of the dog, he sees a wolf;
instead of the cat, he sees a tiger; the place is transformed into
a teeming jungle of dangerous, primitive wildness. Then the
mist falls away and again he sees the same peaceful scene. Thur-
neysen says, "This is what it is like to read Dostoyevsky. If you
have seen the world through his eyes, it never looks the same to
you again." I think if you have seen the world through your
student's eyes, and he through yours, it will never look the same
again. This, I think, is the principal job in helping grownups,
adults, to be educated.

9. New Approaches to Adult Education[1]

MALCOLM S. KNOWLES

Formerly Executive Director
Adult Education Association of the U. S. A.

I HAVE a moral obligation now to practice what I have preached and to confess openly to you the cerebrations that have produced what you are now about to witness and engage in. I came to this meeting being a compulsive, conscientious, puritanical sort of person with a presentation to make; its outline consists of five pages. I say this so you will be secure that there is some content I can give if I am inclined to do it! As I have gone through this conference with you up until now, however, it has seemed to me that at this point it would not be the most relevant kind of contribution I could make to your thinking. On a couple of scores: one, on a strictly methodological basis. I think you have reached about the point of satiation on straight presentations. So that from a methodological point of view, what seems to be indicated now would be a change of pace. This is one frame of reference out of which I have made a decision that I will announce shortly.

Another, and perhaps a more educationally meaningful rea-

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[1] Transcribed and edited from a tape recording.

son, is that in thinking about approaches or methods for the education of adults, I find I have difficulty in isolating with any sense of security which one hour's worth, or five hours' worth, of what I could say would be most meaningful to you. These five pages are about an hour a page! So I need help from you in pinpointing, in selecting out of a mass of material those particular aspects of adult education methodology that would meet your needs most directly.

And then a third reason for making the choice I still will announce shortly is that I am going to be talking about some principles which I am compelled to feel I ought to practice. One of the striking experiences of my educational life, one that I don't want to have to repeat, was sitting through one semester of lectures on educational psychology by a professor at the University of Chicago, the central point of all the lectures being the educational inaffectiveness of the passive role of a student sitting and listening to lectures. I couldn't quite reconcile the words I heard with the behavior I saw! So I am going to try to reconcile them in my own behavior.

Now, the announcement. The general plan that my colleagues on the staff and I have evolved is this. We will take about ten minutes for you to pool your thinking in small groups about the particular problems or the general areas of interest you have about methodology in the education of adults in the church. By methodology we mean simply ways of translating objectives into outcomes in the behavior of individuals.

We will get these out and then we will simply have a diagnostic and prognostic clinic in which we will consider these problems, one by one or in groups, however they come out, and the panel here will help me to serve as a more effective consultant to you. My role in all this will be that of consultant.

The members of the panel will help me in several ways. One, they are taking responsibility to be sure that there is a clear communication between us. In other words, they are going to watch my jargon. They will try to be sure that what I say is in symbols and language that are meaningful to you. They will listen particularly for omissions that I make, filling gaps, or

raising questions about possible gaps. They are going to take responsibility for keeping me honest, probing for evidence, or disagreeing, criticizing positions that I take. And then they will try to be helpful in foreseeing possibilities and obstacles in the application of principles that emerge from this analysis of your situations. The panel will be an interactive panel. They will be contributing their own resources. So there will not be any staging of time sequences. We will all be working together. Is that acceptable to you fellows?

MEMBER OF THE PANEL: Except that one about honesty? (Laughter)

Well, let's now move into small groups—and the reason for doing this is efficiency; it is to save time. We could accomplish somewhat the same thing by having a general discussion, but it would take all afternoon to get everybody's problems, but we can do it in ten minutes by organizing in smaller units. So let's do two things: form into small groups of five or six just where you are sitting, and select some one as spokesman to report for your group.[2]

These, then, are some of your principal concerns as you consider the problem of translating objectives into educational outcomes:

1. What are some guideposts for knowing what kind of informal educational experiences will produce quality educational outcomes? What are the criteria for determining what are good educational experiences?

2. What is the most effective means of conveying or sharing an idea? If you want someone to believe something, how do you get him to believe it? Assuming that the idea is valid, what is the best method of disseminating it so that it may gain acceptance? How do you translate "the faith once delivered to the saints" into the idiom of today?

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[2] The groups organized as directed and spent ten minutes in discussion, after which the entire group reassembled. As the spokesmen reported, Dr. Knowles sometimes rephrased their statements. These were listed on a blackboard. The editor has somewhat rearranged and condensed the resulting outline.

3. How to motivate adult groups to do independent study, to do their homework, to do advance preparation?
4. What is the most effective use of a consultant in group discussions?
5. What is the definition of student teaching, and how do you make it effective in adult education? What use can be made of multiple leadership?
6. How to deal with deviant behavior in learning situations? How to deal with the ever-talkative person in group discussions?
7. How to maintain fellowship or good will, keep people friendly, while dealing with controversial issues?
8. How do you teach teachers of adults to use a variety of methods rather than just lecture all the time? Professors!
9. How do you overcome the stereotyped conceptions of the role of the church which are held by skeptics? How do you educate non-church members in the role and purpose of the church?
10. How can we train leaders of adult groups to be more sensitive to needs of group members? To the desires of group members?
11. How to use anxieties of people more effectively in teaching?
12. How can you bring an estranged, self-rejecting person into a constructive relationship with the group?
13. What definition of method is congenial to the kinds of methods we are trying to achieve in a Christian democracy? What educational methods are congenial to our conception of education?
14. How do you develop a sense of responsibility for their own learning on the part of local groups?
15. What kinds of groupings are most effective in adult education?
16. How do you translate learning experiences into behavior (transfer of learning)?
17. What are the techniques of interaction, the various patterns of interaction among people, that can be used in adult education?

Now, what are we going to do with these from now on? I gave you part of the rationale for doing it this way before you did it. I would like to bring another part of the rationale now which is, as it seems to me, that the essential starting point in any

problem solving is defining the problem, is asking the right questions, is sharpening the definition of what the problem is. I have a lot better feeling, as a result of having heard you people state the problems as you see them, about how I can be useful than I had before you did this. In a sense the true function operationally was to make me more useful to you. The chief educational outcome, I have a hunch, is that you have now sharpened your own thinking about what are the critical areas of methodology that you want to investigate further. Obviously, we shall not get answers to all these questions. You don't expect in the next half hour to get specific answers to them all. We would waste our time trying to do this. I think that the only way I can deal with this is to develop some generalizations, some general principles, and then go through the process with you of applying principles to specifics. With your permission, that is what we shall do.

I would like to develop an over-simplified structure of the methodology of adult education, the process of learning. And I am not sure whether I'll test these principles one by one or whether I will develop a set of principles and then go back and test them, and so we will play this by ear. It seems to me that the first principle, in terms of priority, we can label as *the principle of ego-involvement*. Now what this principle says, in effect, is that learning is completely an internal process. You learn what you learn, not what I teach. It therefore is a process that will not take place unless you are involved in it. And so, if I am to help you learn, I have to devise ways of getting you to want to engage in this transaction with me. The method I used to do this this afternoon, of course, was that of asking you what you want to learn. And, in general, I think that this is the method that is most direct and is usually the most accurate.

It is interesting to note that many people say, "Well, you can't teach mathematics that way," because there is a body of knowledge about mathematics. People have to learn that two and two equal four before they can start to do any other kind of calculation. Well, it is very interesting to me that there has been a break through in this very rigid body of knowledge and a

whole new approach to the learning of mathematics is now being worked out and tested. The man who has worked it out is a man named Bieberman at the University of Illinois. He starts at about the second grade with asking questions of the kids, "What do you want to know about . . . ?" He arouses curiosity and then gets the student to ask questions, about things that are alike and things that are different. The concept of set comes long before they start manipulating the tools of numbers. I use this only to illustrate the fact that we are going to block ourselves off from progress if we assume that there is anything that is not subject to ego-involvement, to learning through a process of having the student start asking the questions rather than the teacher, the student being involved in identifying what he wants to learn.

An illustration I can give here is an experience with the World Politics program. Traditionally, the American Foundation for Political Education had taught leaders of World Politics discussions that their role is to formulate the questions that the members of the discussion groups ought to talk about. The training of the leaders had been very specific in terms of how to formulate a good question. Then the leader came into the group and he was the one who said, "Now we are going to talk about what Plato said, and why. What did he mean by such and such?" The locus of responsibility for raising the questions was placed upon the leaders. They have had some groups that have gone great guns on this basis, but on the whole they have had experiences that have been less than completely satisfying. So they asked me to come in and do diagnostic consultation with them on what more they might do. They particularly had a problem of retention. People would come and stay for the first two or three times and then start dropping out. So we did a little experiment upon this principle of ego-involvement as a pre-condition to effective learning, in which, instead of having the locus of responsibility for the raising of the questions on the leaders, we put it on the groups. They also had had trouble in getting as much of the books read in advance as they wanted. People would come in unprepared. So we tackled these two

problems together. The first meeting we had each group iden-
tify what they wanted to get out of the World Politics course.
In other words, we worked out a statement of objectives to-
gether. The Political Education Foundation has its objectives,
but what do you members of the group want to get out of
this? What do you expect to learn because of this? How do you
expect to be different as a result of this? We worked out these
objectives; then each week, before we started discussing any-
thing, we would have the group get into small sections and
decide what were the main issues that emerged in their minds
as a result of the reading they had done during the previous
week. What were the main issues that they saw? We built an
agenda. Then the leaders would serve as guides to the group
down through this agenda, as gate keepers to keep people from
talking about just one thing, a technical function rather than
a substantive function. One result which flowed from this was
a great increase in the amount of reading done on the part of
the people, for the simple reason that if they hadn't done the
reading they couldn't participate in the one vital starting point
of this, which was to determine what to talk about. And so it be-
came more compelling to them to do reading in advance. Also,
it became their discussion from that point on and not the lead-
er's discussion. It was their group, not the leader's group.

It seems to me that the same principle applies to a Bible study
group. There is a vast difference in the character of discussion
that flows from the group's being confronted with the questions
the Bible group teacher thinks are important for the students to
talk about versus a discussion that emphasizes the points that
the students think are important for them to talk about, that
the students are curious about. The degree of ego-involvement
is at least measurable in observation.

Another principle that seems to me is emerging as an increas-
ing aspect in the practice of adult education is *the principle of
learning through experiencing* as contrasted with intellectual-
izing only. I don't mean that there is a black and white here,
but rather a trend, a tendency. In adult education the role of
experience is in my estimation becoming greater and greater

and the role of the textbook, the role of the didactic presentation, is becoming less and less central. Now, what are some examples of this? There is a variety of them at the straight technique level. Role playing is one outstanding example of this, where individuals are assigned characterizations to portray. They are not assigned scripts, and this is a very vital distinction, but they are assigned attitudes and situations out of which to react to other people. This notion of experiencing something rather than just talking about it has been particularly useful in those kinds of educational experiences in which human relations skills are an important outcome, in race relations, for example, or in foremanship training, in training mediators for the Federal Mediation Service. Giving the person the experience of being in another's shoes, of putting his own feet into the shoes of the other fellow and letting him see what it feels like, so that he can understand better when he gets back in his own shoes what the effect is that he is having on the other fellow. This is the notion behind role playing basically.

Another example of an experiential type of learning experience is the discussion group with feed back. Let me explain this principle of feed back. You all know about the guided missile, I expect, and you know that when it leaves the ground, it is shot only in the general direction of its target. But after it gets up in the air, it has to collect all sorts of data. It takes into account shifts in the wind, differentiations in heat layers, atmosphere pressures, and what not. If it didn't take these into account, it might go zooming off and be deflected from its course. Well, the principle of the feed back is that it has to get data from its environment on how it is doing in relation to progress on its course. And when the data reveal that it is going off its course, then a whole series of corrective mechanisms are triggered inside the guided missile and it is put back on its course. Well, the same principle, and it is a very fundamental principle, applies in education, the principle of the feed back. And the kind of discussion group I'm talking about is the kind where the people not only discuss something but they get data back on how they are doing in their discussion, how they are

progressing on their course, where they are being deflected, where obstacles are being raised on the course, and what they should do about it. This becomes a learning experience in terms of their behavior as well as in terms of the content of their discussion. This is the principle, then, of the use of experience in learning.

Provision for feed back can be made in a number of ways. One is through the role of the group observer. One person is asked to sit off and look at how the group is doing in terms of its goals, another may observe how the group behaves in terms of its participation pattern, another in terms of its procedures, and so on, and they can keep feeding back information. "Not enough people are talking" might be one kind of data that would be fed back to the group.

A third principle I would like to suggest here is *the principle of interaction.* And this requires, I suppose, a kind of definition of education, which says that education consists in a process of interaction between an organism and its environment and that not much learning takes place unless there is interaction. It is saying that in general the ratio of passivity on the part of the learner in a learning situation is roughly the measure of what he can probably be expected to learn. The more active he is in the process, the more he is interacting with his environment, which means his teacher, his colleagues, the materials, his experiences, the more he will learn. Now I suppose a kind of general methodological generalization that can be made from this is that a key word in the language of general adult education is participation. I don't think it is a panacea, but if you are thinking about new approaches to adult education, you certainly have to include the notion of inventing additional ways for getting participation, getting interaction between the learner and his environment. And what are some of the ways of participation?

In general, these are the available patterns of interaction in the educational experience. First, there is the interaction between one individual and another. One way of communication is from a teacher to a student. That would be the lowest level.

The next highest would be interaction between the teacher and the student, a two-way communication. The next highest, perhaps, would be between several students and a teacher. Then, a complex pattern of interaction among a number of individuals. Now, let me translate this into some program formats, thinking of the kinds of situation that are found in the churches. Let's say you have a platform and an audience type of situation. What are the various ways you can get interaction in an audience? At the lowest level, you will have the lecture, the teacher talking to the audience. The next level up, the students would be able to ask some questions. The next would be the teacher asking them questions back in a two-way communication.

Another way to get interaction would be to have some representatives of the audience sit up on the platform with the teacher, as we are doing here, and have an interaction panel, the representatives asking questions, and he answering back. Or you can have the members of the audience organize themselves in interaction teams, pool their thinking, and then project that back to the platform. Are those the kinds of patterns you were wondering about when you asked, what are the varieties of interaction? Can you think of some I have overlooked?

VOICE: Isn't role playing a form of interaction?

Oh, yes, role playing might be a special form of the type described, where members of the audience are assigned different roles and engage in participative cases. There is a fabulous kind of device that has been useful in training community leaders, where members of the audience are assigned different roles, group roles. For example, this group might be assigned the role of being the board of directors of the chamber of commerce; this group, the executive committee of the teacher's union; this might be the mayor's cabinet; this might be the meatcutter's union, and so on. They are given a problem, a problem of the community. Shall we raise taxes for a junior college, for example? And they have to work through what kinds of position they would take in their several roles, and why. And how they could influence other people to take their position. Then they play through a series of negotiations, and after the whole thing is

over they analyze what kinds of feelings they had in these roles, what kinds of manipulative devices they used to try to persuade other people, what their ethics were when they got into these roles, and such things, a very rich kind of learning experience.[3]

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[3] There followed a period of general discussion, in which various members of the group, members of the panel, and Dr. Knowles considered several of the questions which had been listed. The record of the discussion on the tape was not clear enough to permit accurate transcription.

10. What Should Be the Objectives of Adult Education?

A Panel Discussion by MALCOLM S. KNOWLES, ASHER ISAACS, RAYMOND G. KUHLEN, ALBERT B. MARTIN, *and* JOY ELMER MORGAN

KNOWLES: We think now that we have listed the problems and needs of individuals, influence of society on individuals, needs that arise out of the nature of growth in religious experience, we ought to start thinking about the possible objectives of education, of all education.

What is the nature of objectives that can be achieved through education? What do we mean by educational objectives? I have a feeling of the need here for, if not defining, at least the sharpening of concepts—of the difference between a general purpose and an educational objective. We have been held up, I think, at some points in our discussion and in our work groups over a lack of clarification about the difference between the general purpose of the church on the one hand and educational objectives on the other. How do you fellows look at educational objectives? Albert, when you have a student in political science, how do you define what you are able to do with him? How do you perceive what you are able to do educationally in terms of political science? What are your educational objectives?

MARTIN: I think you have to start with the idea that the student has to understand why he believes what he believes. I don't think it is very profitable to approach him from the point of view that here are certain values a person must have and say to him, "Now, here are the values," and apply logic to them and demonstrate why he should believe this and this. I don't think that is very profitable. You first have to get him to come to some conclusions about why he believes what he believes. If you do this, then you will firm up those values. You will enable him to look at them, and ask if they will stand the test of time, if they will stand the test of logic. If they won't, the change and alteration in him will come as the result of his own evaluation rather than from someone trying to bore a hole in his head and pour the stuff in.

KNOWLES: Asher, does this stack up with your perception of what you can do with economics students?

ISAACS: Yes, but the problem that bothers me is essentially this, how much of the reasons back of the teaching should be given to the student? In other words, this brings us to the problem of religious as well as ordinary education. There was a German dramatist who laid down the principle that what has once become theological can never again be logical! Well, this has its meaning, of course. It does challenge us rather seriously, because our students come to us and, in the realm of exact science, we can show them reasons. In our social sciences—I teach political science and economics—we can give them a certain number of reasons. But in the realm of religious education, you have a much more serious problem. The problems we face in the social sciences we can illustrate and the effects of ignoring certain truths show up rather quickly. In the realm of religious education you have something more of a problem. The general attitude being, I suppose, that children are given less explanation, older people more explanation, and the adults given as much as can be offered.

KNOWLES: Let me try to develop a generalization from what you two have said and test it to see whether it reflects the reality you are talking about. We are saying, that the institution has

its purpose toward which to educate. And you are saying, Asher, that the institution should be open, should expose to the learner what its purpose in education is. But from Albert I get the generalization that an educational objective must be stated in terms of the individual's own goals. In other words, in the last analysis, the educational objective is a personal objective, the student's objective, and not an institutional objective. The institution has educational purposes which distinguish it from other institutions. The Y. M. C. A.'s educational purpose, for example, is quite different from the school for bartenders in Chicago which also has its educational purpose. But the way we use broad educational purposes, we don't start getting education until we are able to formulate the objectives of learning which students have within these broad purposes. Is this an acceptable generalization?

MARTIN: I think that this is a point I would have made. If you start with the institution, then you are going to attempt to bring in the student, or the person who is subject to its educaional program, and make him conform without first really convincing him that there is any value to conforming.

KNOWLES: Let me restate it. It seems to me that it is not the job of education to convince him but rather to involve him in discovering in what ways he wants to learn to adjust.

KUHLEN: It seems to me that there are two sides to this question. I had this experience last semester. I was teaching a course in the psychology of adult life. I have certain objectives for this course, but I had failed (as I suspect many of us do after we have taught the same stuff over and over again) to get around to telling the students what I thought these objectives should be. At the end of the course, one man in the class, who happened to be an engineer and a member of one of our other faculties, said, "You know this has been a perfectly fascinating course." These are statements I like to hear but don't hear very often! "But," he said, "would you mind before the examination taking a little time to tell us from your point of view how the material in this course could be used in various settings?" I want to stress that because I am usually sensitive to that need. But I had in

this setting failed to set forth what seemed to be certain objectives to me. This statement may seem to be at variance with what has been said when the suggestion was made that the needs of the student should be emphasized. I think that this is very important. We must not assume that the needs of the students are the same as the goals and needs of the instructor.

Any institution, it seems to me, such as a university as contrasted with a program of education in the public school, as contrasted with a program of adult education in the church, has its distinctive functions, its different roles to play. And these are institutionally determined functions, if you will. And I think our problem here in part is not only to clearly define our role in this whole operation, but frankly in some instances to ask ourselves if this type of adult education is truly the function of our institution. Obviously, an adult education program in a church is not going to teach a man how to run a lathe. This is something you would consider outside your province. There are going to be other types of education that are somewhat borderline and you can't be so certain. But I think we have to make those kinds of decisions and make them on realistic bases. We have also the responsibility, it seems to me, of conveying in effective ways to people the relevance of the goals of our respective institutions and try to help to make them their goals. In other words, I am not quite willing to go to the extreme seen in the cartoon where the kid comes to school and says, "Teacher, do we have to do today just what we want to do?" We have a function somehow or other, by various techniques that are available, to make this real and meaningful to students.

MORGAN: I would like to point out that part of the trouble comes from the confusion of training and education. I wouldn't be willing to call being a bartender or running a lathe *education*—they are *training*. And they are very different from what we mean when we say education. When we get into educational objectives, we have two different sorts of things. We have truth that is obviously accepted as truth which must be transmitted. And we have other things that are perhaps relative truths, where you have a discussion and develop the idea from within

the individual's own experience. And, as was pointed out to us by Dr. Loomis, you never get real education until you have a committed teacher and a committed student. Now if the student as a student is committed to learning and education and growth, he is ready for the basic truths. He is also ready to discuss with an open mind and give and take the relative truths such as we have in the social sciences where we are trying to find our way. But he is perfectly ready to do the drudgery that is necessary, for example, to learn the A-B-C's, or to learn the elements in arithmetic or geometry as he must, for there is no other way.

KNOWLES: I have to argue now with two people instead of one. I disagree with both Joy and Ray. And this is going to be confusing doubly. I don't agree with the distinction between training and education, on the one hand, and I don't agree with the conception of absolute truth, on the other. So I will come back and argue with you on that. But first I want to argue with Ray on the nature of an objective. Let me try a concept here and see if we are truly in disagreement or not. My notion about the nature of objective building is this, that certainly the institution has its educational objectives. The student comes into the institution knowing that the institution has certain purposes of its own. Now, however, the institution must realize, it seems to me, that the student also has his unique personal objectives. And that the process of final objective formulation is a process of negotiation between the institution and the individual, regarding their mutual objectives. Unless the institution is willing to negotiate, to enter into a transaction with the student in the amalgamation of these two sets of objectives, it is not going to get anywhere with him. Until the institution's objectives, in other words, become matched with the student's objectives, he is not going to learn what the institution wants him to learn.

KUHLEN: The difference is not great between our opinions here. Actually my statement was phrased in contrast to what I thought in the previous comments had been perhaps an over emphasis upon the student's needs. And what you are saying,

and I would agree heartily with you, is that there has to be negotiation here. There is in a sense a compromise. There has to be an intelligent, insightful compromise. But I would dislike, and it seems to be perfectly good education and good psychology, I would dislike our failing to inject into the situation something of our own considered objectives. We have a responsibility to clearify these with the students so that they become their own.

KNOWLES: This is what I disagree with. It is not that they become their own but that they can choose those which they find congenial to their objectives. There has to be choice making on the part of the student, it seems to me.

KUHLEN: This is an important point, whether there is choice making or whether there is growth with reference to motives. One thing that is very clear in studying motivations of people is that they are of two kinds and these are not sharply differentiated. You can think, first, of essentially biological motives that grow out of certain characteristics of the constitutional makeup of the organism. You can think, secondly, of certain derived or learned motives. And we can—and I think appropriately so, but we have failed miserably in many instances —develop in people by appropriate manipulation of the environment motives that we as institutions think are desirable.

I would say that the place where we have failed as miserably as in any other in the whole educational program is developing in people a driving sense of curiosity, a desire to learn. And where we have failed most miserably is in the Ph.D. training program which is set up particularly for that purpose. Here is a motivating force we have in our school systems from first grade up which, instead of capitalizing and enhancing, we have tended to kill off. It is not only acceptance of motives. It is in a sense a re-orientation and development. Now, don't misunderstand me. In a conversation like this, we are likely to make our points as vigorously as we can. We obviously cannot take in all the qualifications. I would agree heartily with you, but I would like to give this other emphasis.

KNOWLES: You agree, then, with the central point I was try-

ing to make clear about the nature of objectives: that an educational objective, in order to be valid, must be stated in terms of the personal growth of the individual. Just to illustrate, you don't say that an educational objective is to *teach* something, to teach how to operate a lathe, let's say. It is to develop in the individual skills in operation of a lathe. But the second, and perhaps the more central point, is that in the process of objective formulation an essential condition in the emergence of a valid objective is open negotiation between the institution and the individual. The institution must lay out on the table what it is trying to do. It will defeat itself if it keeps its objectives, its purposes, under the table.

KUHLEN: Are you talking about broad statements of general purposes or specific techniques by which you achieve those purposes? Does this have to be open negotiations?

KNOWLES: The principle I am stating is that it does. Let me translate it into the teacher-student relationship, for example. It is my feeling, and this gets back to what Dr. Loomis was saying this morning, that the essential element in the teacher-student transaction is relationship. If this is true, a corollary from that would be that an essential characteristic of the teacher-student relationship is honesty. The teacher must be open with the student about what he wants to do with the student, so that the student can know where he stands in relation to what the teacher is trying to do with him and can influence the teacher as well as be influenced by him.

KUHLEN: Let me take my illustration, and I shall stop talking here. There are a number of objectives. Among the objectives I would see in a program are the development of understandings, the development of skills, the development of abilities to utilize processes with respect to problem solving, and other things of this sort. But also, and this is where particularly I would raise a question with respect to your statement, I think a responsibility of educational programs is also to develop appreciations, aesthetic appreciations, and so on. And I don't think I am being dishonest here. I am perfectly willing to announce the fact in the catalogue, in public or in any other way, that

one of the functions of our church program, one of the functions of our university, one of the functions of our adult educational program, is the development of appreciations. A great deal of the education I would do would be simply that of providing an environment in which this could occur without further announcement of the fact. I think a great deal of aesthetic appreciation can develop over the years in a church program simply by the presentation of aesthetically attractive church programs, without comment, without open negotiation. In the school program, to take an extreme example, the playing of good music in the halls as a background for lunch can make as important a contribution to aesthetic appreciation as open negotiation in any classroom.

KNOWLES: Beneath all the specific objectives of learning that we would create for any situation is a common and universal objective that should go through all learning. And that is to develop in every individual increased capacity to learn. In other words, every learning experience should have as one of its objectives to improve that individual's capacity for further learning. Would that be acceptable to everybody? Now, if this is so, we have a choice of either having this be an accidental process or a conscious process. In my judgment, learning is most effective when it is conscious.

KUHLEN: I think that often depends entirely upon the kind of learning that is involved. I would say, and I am just hazarding a guess here that you may want to debate afterward, that some of the most important learnings that are going on in this conference are learnings of which we are not aware. They are unconscious learnings; they are important learnings. And I wouldn't be surprised but what some of the planners of this conference have set it up so that some of these kinds of learning may occur. I think that this is honorable, honest, and what not. I think that this is a very serious mistake, and I am glad you phrased it that way because it brings out an issue that is important. As a matter of fact I would say that probably some of the most important learnings thus occur. I would say that in my classroom, where I am dealing with facts and principles, some

of the most important learnings that occur are learnings which are achieved without the individual being aware of it. And in many respects, without my being aware of it. I think that one must evaluate this in objective fashion to be sure that it has occurred.

KNOWLES: I agree that this happens, but do you disagree with my principle that where we can discover what these unconscious learnings are and make them conscious, and educate directly for them, we can then educate more efficiently for them?

KUHLEN: I think we can look at this and apply it with considerable awareness. This is all I mean by being conscious, that we are aware of it. If we can look at this as educators with a great deal of awareness and appropriately arrange environments so these things happen, then we can do it more effectively. I am not sure, however, that bringing this into awareness for students —this is an empirical question and could be a subject for considerable psychological and educational experimentation—I am not sure that bringing this into awareness for the student is the best way to achieve this kind of end. There are other ends where I would want very much to have this happen.

KNOWLES: There is a basic disagreement then, for I am quite sure that an important part of every process of learning is learning how I learn what I learn so that I can continue to learn and learn with increasing effectiveness.

MARTIN: The objective of the individual must be brought into contact with the objective of the institution. Then you work from there. And the success of your program depends upon how well you can expand the objectives of the individual to a point where they are compatible with the objectives of the institution.

KNOWLES: Ray and I have used the word manipulate at times. I would like to make a distinction between manipulating the environment, which is the way Ray used it, and manipulating the person. I think that this sharpens the point we are making. The transaction with the student regarding objectives must be an open and honest transaction. He must not be manipulated into agreeing to do what we want him to do without having a

personal commitment for doing it. That would be manipulating the person. But once the objectives are transacted, then it is the role of the educator to manipulate the environment, to create the learning experience, to create the environment in which these objectives can be realized.

MARTIN: I would agree with that. You manipulate the environment, control the circumstances, but you don't manipulate the individual.

KNOWLES: Joy, how do you define the distinction between training and education?

MORGAN: Training is habituating an individual to do certain things, to follow procedures that are well established. This may or may not have any intellectual or social or broad content. But when you speak of education there are always two parts: there is the individual and there is society. And your objectives concern them both. The big function of education is to initiate the individual into society and to help him improve it. Therefore when you think of education, you think of something that deals not only with the individual but with this larger social purpose of which he eventually will achieve a part. So I think that a part of our trouble all through modern education is that we try to educate people to do everything. We educate them to drink, we educate them to smoke, we educate them to buy Fords. But this is not education at all.

KNOWLES: You are making the distinction in terms of the content of the learning, are you, rather than the process?

MARTIN: Both content and process, because in learning a skill there is always a best way to learn it.

KNOWLES: This has no meaning for me as an educator who thinks in terms of personal development. I make no distinction between the process of acquiring motor skills and solving intellectual problems.

MORGAN: How do you distinguish between training and education?

KNOWLES: I don't. I think they are synonyms. I think that by connotation they have come to be general versus special. I think that simply by usage we generally apply education to general

learnings whereas training is usually applied to skills. But in the process of learning there is no importance in the distinction to me.

MARTIN: I think we can make the distinction that Joy has made here, but I think we have to be careful about it. I recall back at the time of the Second World War, they built a road. They were having difficulty in getting material up into China. So they built a road up through the mountains over extremely rugged ground. And they took Chinese who had no experience of what you might call the mechanical society of the West and trained them to be truck drivers. Surely, they could shift gears and keep the things on the road; but also they beat the life out of the trucks because they did not have the sense of strain that exists in a mechanical operation. And they nearly ruined themselves because the trucks were wrecked, the motors were burned out. In a sense they had trained them to drive, but they hadn't educated them in how to handle equipment.

MORGAN: I have trained inexperienced workers to use machines. And the first thing I say to them is, "You must know the rules and you must learn the feel of that machine," whether it is an addressograph or an automobile. Now this is a part of training. I would not call it a part of education.

VOICE FROM THE GROUP (Unidentified): I have been listening to this discussion from the point of view of what is happening in liberal arts colleges where we have tried to develop liberal attitudes toward life and toward other people. There, it seems to me, we have worked awfully hard at getting the ideas across, and sometimes we use quite autocratic methods to do this. We get products who are quite knowledgable, intellectually, and some are wonderful thinkers. But when it comes to living in society as liberally educated, liberal minded individuals who should be able to relate themselves properly to other people and help them to live in creative freedom, we have fallen lamentably short of this objective. And it seems to me that what is going on in the churches is simply repeating this pattern. We are training in the ideas and the content of the Chris-

tian faith but are doing very little to help individuals to live as actual Christians.

ANOTHER VOICE: I think this follows, probably, and it is something about which I feel very deeply. I agree with something Ray Kuhlen said, that the development of appreciations is a very important aspect of education and that this is in a different dimension than the development of skills. We must provide, therefore, the environment in which these appreciations may occur in adults. I think that one of the important things, from the standpoint of the Christian faith, is that we should not assume too much. In certain instances, as in the cases described by Dan Williams where there is a "revolt from religion," the students do not start with the appreciations. And it is our concern in Christian education that we cultivate, deepen and inspire those appreciations that will lead to commitment. My conclusion is that the student does not have a basis upon which to make an intelligent and adequate choice, especially a fundamental choice which it is our whole concern to have him make, that is, appreciation for and acceptance of Christianity. Hence, it is a part of our responsibility to impart this to him, so that he may have a place to start in Christian education. So our problem with respect to objectives in Christian education centers upon how to develop the proper appreciations.

KUHLEN: It occurs to me that this is a process, incidentally, which we all have to go through. And it is a process through which we have been going here. It takes time before I understand what Joy means, what Malcolm means, what Asher and Albert mean, through the terms they have used. We bat these things around and see that what we have said has not completely covered the subject and where perhaps we have sources of disagreement. I would like to suggest this with respect to an aesthetic experience, because this is a point where we seem to differ most strongly, on the conscious and unconscious learnings. I suspect, after one has reached a certain level of aesthetic appreciation—I am speculating here and throwing this out as a suggestion—that this can probably best be achieved by manip-

ulation of environment. And I don't mean this in any subversive, dishonest sense! It can probably best be achieved simply by creating an environment appropriate to this, after we have reached a certain level, without a great deal of awareness so that the individual finally comes to recognize that he likes this. Let's have an aesthetic appreciation just on this level. It is possible to go beyond that point with a conscious exploration of aspects of it to where one is able to respond in more complex fashion to this experience and therefore get more enjoyment and appreciation from it. It may well be that we shift from unconscious to conscious. I suppose that a great many single people attend adult education classes with the hope that they will meet members of the opposite sex. They are probably not aware of this, consciously. They may not be aware of it; they may even deny or reject the idea if you were to present it to them. They may eventually find someone and fall in love and then this becomes a very conscious activity.

MORGAN: I want to come back to skill again and its relation to education. You see, for example, to bring about appreciation of music you never get the highest appreciation until you have trained a skill in singing or in playing. And that training of a skill in singing or playing is a matter of practice and repetition, of habit. You have to have both. You cannot educate on any level without training in the alphabet and numbers. You can't teach one to understand economics or political science without his mastering the symbols that are used in those sciences, without his acquiring a certain body of fixed and absolutely confident knowledge of the facts that are involved in the reasoning. Now I think that one of our major mistakes in all education is that we overestimate the easy side that comes incidentally and underestimate the conscious side that requires concentration and sustained effort.

KNOWLES: Now we are together! If you use training as education in skills, I am with you. Then it becomes a subdivision of education. Let us turn now to the process of arriving at educational objectives.

Educational objectives start with needs, with a constellation

of needs, needs of the individual. Some of the ones we have been talking about in this workshop are self-acceptance of others, vocational skills, human relations, role adequacies of various sorts—you can add to the list.

Then there are the needs of the institution which we have been talking about this morning. The institution has its purposes and one of the educational objectives of the institution is to get acceptance of these purposes on the part of the learner. It has a program, typically, and one of its educational objectives is to get part of that program from the learner. It has certain standards of conduct, standards of behavior. And one of its educational objectives is to get acceptance of those.

Then there are the needs of society. We diagnose. The educator has to make diagnoses of the needs of society in regard to the individuals that compose it. And some of those that we have identified here the last couple of days are ability to change, acceptance of civic responsibility, the development of productive abilities. Now, these needs in any given educational situation must be screened through two sieves. One is the institution's philosophy of education. This is likely to be quite different among different institutions. Just to sharpen it, it is certainly very different, for example, in a progressive private school from that in a Latin school. Their philosophies of education are quite different, so these needs must be screened through the philosophy of education.

Also, the psychology of learning will be quite different. There are different conceptions about how people learn which institutions and teachers hold. And so one will screen needs through his psychology of learning and make the judgment, for example, that there are some things which are not appropriate or can't be learned in the situation to which we are limited in this institution. So these needs are screened through philosophy of education and psychology of learning.

Then begins the problem of amalgamating these needs and arriving at educational objectives, each of which will have two dimensions. One is the kind of behavioral change that is sought and what content area, in terms of what concepts, is this be-

havioral change to be affected? Tyler has categorized the types of behavioral change in six categories. One, to develop knowledge. A second is to develop understanding, which Tyler distinguishes from knowledge. Knowledge is knowing a fact; understanding is knowing how to apply it, knowing how to select the facts that are relevant in a given situation and knowing how to use information. A third is to develop skills, how to do things. A fourth is to develop attitudes. A fifth is to develop appreciations or values. And the sixth is to develop interests.

Now having analyzed, diagnosed these needs, having amalgamated the needs of the individual, the institution and society, and having screened them through the philosophy of education and the psychology of learning, then you begin to detail the kinds of knowledge, the content required, in order to meet these needs. This afternoon we are going to get into what kinds of methods are most appropriate for the achievement, the accomplishment of these objectives. But at this point it is only relevant for us to look at the process of objectives formulation. The point, I think, that some of you have been making is that each of these types of behavior has a unique quality. The change in knowledge is quite a different process psychologically from changes in skills, for example. At least they have many differentiating characteristics.

KUHLEN: I have a number of objections to the notion that there is a variety of psychologies of learning, which I would have to accept as a present state of affairs. But I would have also —because we are seeking to put our hypotheses to empirical test —to argue that eventually there will not be rival psychologies of learning through which you run these, but we will have a psychology of learning that has been tested.

MORGAN: There are two things I would like to do. A hundred years ago today Sam Walter Foss was born. Some of you have enjoyed his "The Calf Path." As I thought about that poem this morning; I had a deep concern that we might leave this meeting, with the lovely friendships we have made, with these incidental learnings and these brilliant speeches, and miss the

significant, central thing that can make this for each of us a turning point in his life.

The original Sunday school was founded that men might learn to read so that they could consult the Scriptures. The church school of tomorrow must train people to learn so that they can face with intelligence and confidence the complex situations of the new kind of world we live in. For nineteen hundred years we have had the teaching of Jesus. We have its exemplary and central code. But nearly a century ago we fought the Civil War and we didn't learn its lessons. We fought World War I and we didn't learn its lessons. We have fought World War II and we didn't learn its lessons. We can split and fuse the atom but we can think of nothing but to use it for revenge. Man's greatest need is to learn to learn to learn. Note that triple infinitive. It takes all of it to express that idea.

In learning there are four simple, fundamental factors. Without them you can get nowhere. The first one is motive or purpose. The second is ability. The third is method. And the fourth is effort. M-A-M-E: Motive, Ability, Method, and Effort. But first and foremost you must establish the purpose. Now the greatest challenge that ever faced the church was to teach people to learn. And if ever we are to make out of our adult education what we should, and we have in these church schools the greatest body of adults that has ever been brought together in a learning situation, it is an awful responsibility. And the biggest thing we can do for them is to do what we have tried to do for nineteen hundred years, to attach importance to goodness as a basic fact of life. We need to attach importance to intelligence as a part of goodness. Next to faith in God, and indeed as a part of faith in God, we must teach man to want to develop the greatest gift that God gave him, a mind that is capable of infinitive cultivation.

11. Religious Education for Adults

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Aᴄᴄᴏʀᴅɪɴɢ ᴛᴏ J. B. Phillips in a book entitled *Is God at Home?*, "all religions attempt to bridge the gulf between the terrific purity of God and the sinfulness of man, but Christianity believes that God built the bridge Himself." We know the way which is open to us to break this "sin-suffering-death" cycle. We know about this way through the actual example which has been offered to us by Christ. Without this example we would have little more to go on than any other of the millions of persons who attempt to interpret God's will by questionable revelations often grounded in ignorance and superstition.

We have, indeed, the opportunity given to us to know what we need to know of God's plan for us in a straightforward and comprehensible way. But to have the opportunity and to make use of that opportunity are sometimes quite different. We can learn to make use of this opportunity. Here is one of the prime objectives of the Church. Through education the Church tries to bring us into relationship with the revealed purpose which God has clearly expressed to us through Christ. But this is a

problem of great moment which we have dealt with in a shabby fashion. This is the problem of Christian adult education.

There are many ways which have been used to bring about this understanding of our relationship with God which we have indicated as our basic objective in adult religious education. Actually the whole Church, in one way or another, is directing its resources to this basic problem of a person's relationship to God. Acquiring an understanding of this relationship is educational in nature. It is educational if we understand education to mean the development of attitudes and capacities. In adult religious education our attitudes are directed to help us to understand God's will, and therefore, His purpose for us. We direct our newly acquired abilities toward this end.

This job of learning as Christians, on the surface, appears to be rather easy. We have, at the outset, many of the essential ingredients for dynamic and effective learning programs. We have the necessary reading material—many excellent books written by persons who have dedicated their lives in unselfish service and devotion to God and man. The Bible, particularly the New Testament, leads the list as the great resource in this struggle to learn. We have, further, the greatest resource of all—God working through us in the Holy Spirit.

At first glance then it would seem that we have the problem pretty well solved. But resources are one thing and putting them to proper use is another. Just as knowing what we ought to do is one thing and doing it yet quite another. Resources for learning are the core of all learning programs. But if we don't use God's grace and ever-present help this particular resource is, indeed, not productive of good learning. Also if we don't understand what we read, we can't make very intelligent interpretations in our lives. Again, if we don't do what we know we ought to do after we understand what we read, and if we resist the direction God attempts to give us when we feel this direction, nothing constructive can be accomplished in our journey toward knowing God better and learning about His purpose for us. So actually while we have all the ingredients for a highly successful learning program, the program is fraught with diffi-

culties partly of our own making and partly of those about us—our co-learners.

Another problem which has caused us no end of concern in this specific learning process is the attempt to use any person of good will as a teacher or leader in our adult learning groups. These persons, while often saturated with good intentions, can and do cause considerable confusion in a learning program. An untrained leader or teacher can be as destructive to a constructive learning process as a minister might be if he were to step into the cab of a railroad engine and try to run it. Good will and good intentions are not enough to be a leader or teacher in adult religious education. Specific training is necessary.

Another significant difficulty we encounter is the use of inappropriate secular methodology and subject matter to the point where the adult learning program might often be any secular subject with a slightly recognizable religious twist to it. Certain effective methods of teaching have been developed by secular learning institutions and should be used. We also know something about the adult learner through the great strides which have been made in psychological research in general and adult learning. These facts must be put to use by experienced persons who know how to adapt them to the specific problem of adult religious education—that of learning to know God better in order to serve Him. Attempting to emulate secular ideas by learning a new psychological vocabulary and exhibiting this newly learned information to one another frequently defeats the ultimate purpose.

The slight modification of secular subject matter to what could be loosely called religious use is another significant pitfall. Learning flower arrangement and pottery making may have a place in the cultural and educational pattern of our society. It is not, however, the job of the religious adult educator. When he tries to compete with such secular programs in order to interest people in the Church by indirect methods, he is watering down the Church's mission and educational purpose.

The church teacher or leader must be trained in adult religious education. The professional school teacher is often found

teaching in the Sunday school. This is, of course, highly desirable since this person knows something of the learning process and has had considerable experience in practicing it. But using the same methods in adult religious education which are used in primary and secondary schools is not usually successful. The problem of volunteer adult education is quite different than that of the semi-volunteer program conducted for children in the Sunday school or the compulsory program of public education. Other factors which make this problem a special one are (1) adults think they know more than children, (2) we often resist new ideas more vigorously, and (3) we adults are not as believing or humble. These problems demand different kinds of treatment.

And one of the most significant of all learning problems in the area of adult religious education is *to cause something constructive to happen to us* after we feel that we have acquired new insights. We learn subject matter in classes, discussion groups, through a Sunday sermon and as a member of other formal and informal educational programs. But our new knowledge is too frequently a static sort of thing. Study groups, for example, will select a particular book or pamphlet and hold a number of meetings discussing it and often actually learn to repeat what the reading material says. This is academic learning and falls far short of satisfying the need for religious education for adults. We know that little seems to happen to actually change our way of behaving because of these so-called learning experiences. Adult religious education is evaluated in terms of what happens to us because of our new learning, not according to the number of books read or meetings attended.

Obviously it helps to read and study in order to broaden our knowledge of our religion. However, Christianity is a dynamic religion which can lose some of its greatest impact unless the knowledge we acquire in study is translated into purposeful action to conquer our tendency toward pride, slander, covetousness, to name a few problems we have to deal with.

Productive adult religious education is to be judged by results. And here is where we find ourselves wanting. That we

talk but won't do is a real problem of adult religious education.

Another problem of significance lies in the inability of many adult leaders to properly determine the educational needs of the learners. The easy way to get around this problem has been to prescribe their needs. Some authority develops a packaged program and distributes it lesson-by-lesson or as a total course to the churches and then it is offered to the learners. Another way this problem is attacked is for the minister and one or two professional or lay educators to develop a program which is "good" for the people. In both of these cases, we merely assume we know what others need. Our assumptions frequently fall far short of the mark. Actually we are thus helping persons to remain dependent and immature. People involved in the program should be a vital factor in determining their own needs. If we are ever going to learn to assume the great degree of responsibility needed to grow as Christians, we must start by assuming some responsibility. Even if a program, at the start, does not contain everything that someone else thinks we ought to know, we are nevertheless learning how to work together as a corporate body. An almost pagan worship of subject matter has made us oblivious to the facts that subject matter is but a vehicle to help us to do something, or to know something, and that there are other vital factors in the learning process as well as subject matter. We make use of appropriate subject matter, of course, but we demand that it do more than make us more glib.

We must be involved in this learning process. We become involved in a learning program that seems to be ours, when we help substantially to determine our needs along with those who act in a professional capacity.

The last problem to be mentioned here is the inadequate use of educational methods. We need training in the use of educational methods. Different methods are used at different times to solve different problems. The lecture method, of which the sermon is a part, is important when used properly. It can answer only a small part of our educational needs. This method has indeed been overworked for two main reasons: (1) We are

vain creatures and we like to tell others things they "ought to know"—things which we think we know but they don't. (2) Listeners are too indifferent mentally to make much of an effort to assume the responsibility of figuring some things for themselves and for others. This is particularly true when the listener knows he doesn't have to bother. Too much telling makes us robots—dependent on others.

Since there has been a great emphasis on group discussion within recent years, there are persons who feel that this method of learning can solve most of our problems of education. Here is an extremist view very much like the enthusiasts who would teach us all by telling.

No method of learning yet discovered can solve all of our problems. The intelligent combination of various methods to suit particular needs of unique persons at particular times can greatly help us to produce programs of adult education which are effective. This is predicated on the idea that persons know what the methods are and know when and how to use them. This means specific training for leaders superior to much of what has been accomplished to date.

In summary these are a few of the important problems with which we must deal in adult religious education:

1. Not using available resources properly, or at all.
2. Poorly trained or untrained teachers or leaders.
3. Secularizing the programs.
4. Ignoring problems of adulthood.
5. Assuming knowledge is virtue and intellectualizing rather than acting on the knowledge we acquire.
6. Basing programs exclusively on needs prescribed by others.
7. Use of inadequate educational methods.

Recognizing, then, a few of these important problems, we seek solutions. For the past five years developmental research was conducted by members of the faculty of the Bureau of Studies in Adult Education at Indiana University to seek some possible solutions to the problems mentioned. An experimental plan was developed and is now operating with some success.

The idea known as the "Indiana Plan for Adult Religious Education" attempts to help us to act as well as acquire the needed background of academic learning. It is not a panacea and it is not easy. We do not change our behavioral patterns quickly and recognition of this fact must be taken into account.

We have found that certain principles properly applied to these specific problems can help us to acquire meaningful insights which deepen our conviction and result in constructive individual and corporate action.

In the first place, we learned that we must have a specific goal which is constantly before us, and our efforts should be directed toward the attaining of that goal. This educational goal of the Church was stated "to help us to know God better so we can better serve Him."

With this goal in mind we begin to construct a program which is directed toward this end. And by carefully establishing recognizable objectives at the start of our learning adventure we are, at the same time, establishing criteria which we later use to evaluate our efforts. In short, we are setting up focal points which will help us later to answer the question, "How are we getting along?"

In order to achieve a degree of success with adults, we should understand certain educational conditions which, if properly used, can bring about more effective learning. In the investigation which we recently conducted, seven conditions of learning evolved which assisted substantially in the developing of an effective learning program.

The seven principles which became integral parts of the learning program were: training for the learning team, freedom of expression, active individual participation, sharing in program development, voluntary learning activities, use of both formal and informal methods, and outward growth. These conditions apply to the physical and emotional environment of learning. They are related to the nature of us as learners. If we apply these conditions to our learning situations with skill, we are better able to identify our place as individuals in the learning process; and, further, we are able to see more clearly the

need for a corporate relationship in pursuing our learning goals.

Briefly we mean this when we refer to each of the seven conditions: training for the learning team indicates that we must be helped by training in certain methods of adult education to understand ourselves as vital parts of a working-learning team. We enhance our own unique abilities as distinct individuals yet we learn how to apply our peculiar talents to constructive learning and doing through teamwork, working with others toward a common goal. ". . . so we, though many, are one body in Christ, and individually members of one another." (Romans 12:5)

Freedom of expression is taken to mean that we must have the opportunity to express ourselves within our limitations, and learn also how to be responsible for what we say.

A third point is active individual participation. We take participation to include listening, sharing, doing, speaking. Each member of the learning team must be actively involved in the process.

Sharing in program development is a vital factor in participation. The participants help actively to determine their needs and the educational methods used which can help to satisfy these needs.

Adults are concerned when they are involved. Determining ways in which they can learn to share responsibilites is important. It is also important to recognize and act on the principle that the program is a voluntary one. A voluntary learning activity helps, in itself, to provide the climate for productive learning. Voluntary here is taken to mean the exclusion of both overt as well as subtle methods of coercion.

Both formal and informal methods should be understood and used. No particular preference is shown to any method except as that method helps solve the problem under consideration.

Outward growth is the last condition to be considered here. Outward growth implies an ever-expanding, dynamic moving outward of one's self into corporate relationship and a God-centered relationship. This is the basic measuring stick for the

success of the program of adult learning. Not how many facts can be quoted, or how many Bible verses we can recite, or how much philosophy or theology we can stun others with, but **rather** how have we progressed from an ego-centered existence to a God-centered life?

12. Christian Education and Social Change

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ONE OF THE continuing challenges for Protestantism is the relation of the churches to society. Seldom has this challenge had more momentous import than it does today. Do Protestant denominations significantly influence the changing social structure of America? What can be done in the churches' educational ministry to adults to prepare them for effective Christian living in the midst of social change, as well as in a so-called "Age of Conformity"?

This article attempts an analysis of the role of Christian adult education in the changing society we experience today. Essentially this is, first, an effort to analyze social change and its effects upon adults; second, an examination of Christian education as an integral process in the Christian community making possible change in the behavior of persons; third, an analysis of Christian education as a denominational program activity; and lastly, this is a proposal of some possible requirements for improving current programming in Christian adult education.

The beginning of any discussion of social change, it seems to

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me, is with the characteristics of the society in which the changes under consideration take place, along with some indication of their effects upon persons and groups. Certainly social change is one of the defining characteristics of the American society. To help this to be more than a statement of the obvious, it will help if we think of *social change* as primarily a strain upon or within the equilibrium of the structure of human relationships that constitute a society.[1] This can be illustrated. People in our society are daily presented with a succession of novel situations which require decision and action, and yet for which there are no precedents in human experience to facilitate definition or solution. Consequently, the fabric of social life in America is constantly strained by the paradox of accelerating forces of change, for which we are not psychologically nor societally prepared, and to which we must nevertheless respond with action to maintain some equilibrium (and make possible further change)!

It would seem, then, that a proper direction for our concern would be toward *persons in society* and the effects of social change upon their individual and corporate existence. To talk of "existence" in this sense, however, means the actual day-by-day behavior of people in a functioning social order, and this is not a philosophical or sociological abstraction. Rather, this is seeing a society as an "operating order of life," a patterned network of communications and interaction between persons through both interpersonal and intergroup relationships.[2] What we encounter, therefore, as members of a "society" is this structure or organization of interactions—a patterned network —which provides for shared expectations of behavior and which has a persistence through time. It is this structure, this "social organization of human action," that embraces and makes pos-

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[1] For a discussion of the *theory of social change,* see Talcott Parsons, *The Social System* (Glencoe: The Free Press, 1951), Chapter XI. For a specific typology of responses to change within the American society, see Robert K. Merton, *Social Theory and Social Structure* (Glencoe: The Free Press, 1957), pp. 121-160.

[2] Karl Mannheim, *Ideology and Utopia* (New York: Harcourt, Brace, 1936), p. 179. Also see Parsons, *op. cit.,* pp. 1-19, 24-45.

sible our variety of forms of "living-together," and in the context of which occur the manifold changes affecting our behavior.[3]

Of central importance in any discussion of society is the recognition that *values* are crucial in determining the goals of social organization, and further, that the degree of agreement among the members of a society on its values is fundamental to maintaining social organization. With respect to values, we specify the *shared* preferences of persons along with the common and characteristic ways of mobilizing their emotions in the organizing and guiding of their conduct. Consequently, values in the society are regarded as matters of common welfare, basic to the continuation of collective conduct. Without them we lack the criteria for selecting specific goals of action.[4]

Without agreement among the members of a society upon the values that are to be accepted, it is a reasonable prediction that social disorganization will occur. "Each man went his own way," and the strife of the Hebrew tribes is re-born, only now replete with an arsenal for psychological and social malformation, as well as material destruction, which has been made possible by modern technology. This is why the social process of *concensus,* as an expression of the common definition of values and life-situations that are of vital importance to society, is especially crucial in contemporary America. This process of "feeling together," of acting together as citizens sharing an equal concern with problems affecting a common life—this is decisive in every issue of social policy. Consensus, then, can be both an implicit decision-making process and a "feeling-tone" in the relationships of persons and groups with one another. Park and Burgess made this explicit in their definition of society: "Society is a complex of organized habits, sentiments, and social attitudes—in short, consensus." [5]

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[3] Robin M. Williams, Jr., *American Society: A Sociological Interpretation* (New York: Alfred Knopf, 1951), pp. 444f.

[4] *Ibid.,* pp. 374-375.

[5] Robert E. Park and Ernest W. Burgess, *Introduction to the Science of Sociology* (Chicago: University of Chicago Press, 1924), p. 161. The following

What happens in a society where this process of social agreement, and the equilibrium in human relations that it sustains, is constantly assaulted by change? Since social change affects communication between persons and between groups, it strains —sometimes unbearably and with grotesque distortions—the common definitions of life-situations in which persons must act together. In a dynamic society such as ours, where social organization and disorganization are interwoven, values and communication processes are even more decisive for behavior than might obtain in other times and societies.

What are some of the major social changes and their effect upon persons and communities in their value-orientations and communication processes? Within the limits of this paper it is impossible to descriptively catalogue the major social changes in the United States in the past fifty years. The shift from internal preoccupation to international responsibility; the movement of population from the farm to the city; the significant alterations in occupational patterns, especially involving technical and scientific training and, more recently, the employment of women in the labor force; the growth and concentration of economic organization with its pervasive influence in personal life; and the list could be extended but the conclusion would remain the same—American society is undergoing accelerated changes. These changes are evident in the increase of individual mobility, in more cultural homogeniety, in the relative insta-

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quotation is an excellent summary of the function of consensus as a social process: "Consensus . . . takes the form of a general agreement upon such matters as the nature, role, and importance of religion in society; the duties of the family toward its members and the obligations of the members toward the group itself; the nature of the property relationships and the relative importance of these relationships as compared to other values in the society. It is further concerned with the type of educational system in operation. . . . Consensus applies to the government of the society, the groups which this government serves, and its solicitude for the welfare of the mass of the citizens. Finally, consensus involves a basic agreement with reference to the relationship of the individual to the group. When this common point of view does not exist, the society is basically in a state of disorganization, even though the beggars are no longer seen on the streets and the trains all run on time." Mabel A. Elliot and Francis E. Merrill, *Social Disorganization* (New York: Harper, 1950), p. 17.

bility of social relations, and in the relatively greater importance of collective behavior in the total society.[6]

All of these changes affect the church in its ministry to society, and they certainly affect individuals in their relation to the church and their expectations of its ministry. Although this is obvious, it is also evident that the churches, especially in their programming for adults, have yet to incorporate this evidence of social change into any significant changes in program planning and activity. To illustrate this point, I would like to select *mobility* as one area of social change with direct implications for the church's educational ministry to adults. Further, mobility illustrates many of the aspects of social change in relation to values and human interaction within the society. Lastly, of course, this is an area of social change distinctively characteristic of American society.

One side to mobility is *migration,* the movement of population from one geographical area to another, and during recent decades this is increasingly a distinctive feature of our society. Recent census studies indicate that one out of five persons in the United States moves in the course of a year, two-thirds of these move within a county, and one-third move across county lines. During the most recent year studied, 5,000,000 people moved from one state to another. Migration and population increase are certainly related to economic factors and equally to the growth of metropolitan areas and influence.[7] Especially significant here is the growth of suburbs, the movement to which from the city has been accelerating for more than a decade. An illustration of what this can mean to a church was given to me recently in an interview with the pastor of a newly-formed suburban church in a western metropolitan city. In a church two years old, 24 denominations and 80 different con-

6 Robin M. Williams, Jr., *op. cit.,* p. 448. Also see Kenneth E. Boulding, *The Organizational Revolution* (New York: Harpers, 1953), pp. 3-48.

7 Paul Minear, editor. *The Nature of the Unity We Seek* (St. Louis: Bethany Press, 1958), pp. 275-276. Also see Samuel Pratt, "Metropolitan Community Development and Change in Subcenter Economic Functions," *American Sociological Review* 22: 434-440 (August 1957). This is a case study of a small New Jersey community from 1900 to 1950 as it became part of a metropolitan complex.

gregations were represented in a membership of less than 200. Further, less than ten percent of the congregation had lived in the metropolitan area three or more years!

Another side to this area of social change is *social mobility*. Here we deal with the change in the social status of persons because of movement from one socio-economic stratum to another. When we realize that status in America is increasingly an *achieved status* accomplished within competitive social situations, then the strain upon the personality and the possible distortion of behavior can be more readily understood.[8] Status is a necessary and inescapable correlate of the position we have in the prestige systems of the groups to which we have some relationship. However, status in our society increasingly involves occupational and other economic factors, particularly in the *symbols* of status and its recognition in community life. A common-place in our society is that we are "strivers," "activists," and so on, all of which indicates the relationship between the goals of the society, especially the economic ones, and the pressures for social mobility upon the individual.[9] Yet assuredly one significant aspect of both migration and social mobility is that it jeopardizes the status of persons and, thereby, their self-esteem. This induces tensions within the personality and in social relationships for which some release must be found.

What are some of the effects upon persons of mobility in its various forms? One effect has already been mentioned, namely, the fluctuations in status. This in turn indicates the tenuous character of the supportive relationships with other persons and groups which status in part indicates. In spite of the increase in the media of communication, there is loss in the communication *between persons* in a mobile society. This results in the

8 Cf. Peter M. Blau, "Occupational Bias and Mobility," *American Sociological Review* 22: 392-399 (August 1957). Also see Chris Argyris, *Personality and Organization* (New York: Harpers, 1957). For a more popularized and less satisfactory treatment, see William H. Whyte, Jr. *The Organization Man* (New York: Doubleday Anchor, 1957).

9 See especially Robert K. Merton, *op. cit.*, pp. 132-170 for his discussion of the "success theme" in our society. Also see the pertinent discussions in Erich Fromm, *The Sane Society* (New York: Rinehart, 1955), pp. 103-152; and in C. Wright Mills, *White Collar* (New York: Oxford, 1953), Chapters 11-12.

isolation and possible alienation of the individual in social in-
teraction. Further, confusion in values and the appropriate
roles in new social situations is frequently in evidence.

For instance, this can be documented in terms of a person's
occupation and participation in community activities.

Occupational mobility, both upward and downward, poses spe-
cial dilemmas for establishing interpersonal relations and becoming
integrated into the community. . . . Mobile persons are more likely
than non-mobile ones to feel that various minorities are getting too
much power, or to stereotype Jews as dishonest and Negroes as lazy
and ignorant. . . . Mobile individuals, whatever the direction of
their mobility, are more apt to be preoccupied with their health
than non-mobile ones . . .

For if it is true that the mobile individual is poorly integrated, it
follows not only that there is relatively little communication be-
tween him and others, but also that he does not receive much sup-
port from them. . . . Simultaneously, lack of firm social support
engenders feelings of insecurity, and this has the result that the
mobile person tends to assume the extreme position, not the inter-
mediate one, in respect to those attitudes that constitute expressions
of insecurity.[10]

Likewise affected seriously is participation in the community
and in voluntary organizations. The most recent study of par-
ticipation in organizations indicates that nearly half (47%) of
the families and two-thirds (64%) of all individual respondents
belonged to *no organizations at all in their communities!* This
includes church organizations, but not church membership.
Further, participation increases with higher income, higher
level of education, and higher level of living and occupation.[11]
All of these data, and they can be extended indefinitely, indi-
cate the considerable isolation of persons in our society, and
the loss of effective participation in the social processes through
which values are created, preserved, and continuously shared
in the common life.

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[10] Peter M. Blau, "Social Mobility and Interpersonal Relations," *American
Sociological Review* 21: 290-295 (June 1956).

[11] Charles R. Wright and Herbert L. Hyman, "Voluntary Association Mem-
bership," *American Sociological Review* 23: 284-294 (June 1958).

This information would seem to indicate that the churches, in relation to adults, should consider the following effects of living in our dynamic society. First, persons have a sense of being "in transit," a genuine restlessness, which is both potentially creative and yet anxiety producing. Secondly, there has been a definite transition from a society of intimate primary groups and personal relationships where support and self-identity could be gained, to a society which is impersonal in its social relationships with a high degree of non-participation in existing group life. Third, mobility weakens social control because it confuses values through which persons can define and respond to the life-situations that are shared with fellow members of the society. This results in the genuine loss of a "spiritual center," to use Tillich's phrase, and further aggravates the isolation and possible capriciousness in behavior. Lastly, interpersonal and intergroup contacts are fragmentary and shortlived, with a consequent breakdown of genuine communication and community among people. This results in the loss of personal freedom as well as social disorganization.

All of this would seem to indicate that persons in our dynamic society especially need some system of values to define life-situations, as well as the means for their achievement, which can be enduringly meaningful in a society where change is synonomous with living. Unless such a value-system is possible, and we can share through face-to-face interaction with others in its creation and realization, then there can be no social or personal integration. Perhaps in this event the only sharing that will take place will be in the agony of increasing social disintegration.

This is why the term "spiritual center" is most appropriate. It serves to specify a system of commonly recognized aesthetic, religious, and ethical values which provide the value-system of a society. *Spiritual* in this context refers to the integration of rationality, emotionality, and power, an integration essentially definitive of man and which we must use in our encounter with the world. Sociologically, as well as theologically, this frame of reference is justified in order to indicate the relation of our

behavior to the range of social values which are spontaneously acknowledged as authoritative within individual and communal life.

Without such a spiritual center, both in personal and social conduct, there can be no effective maintenance of the boundaries of existence within a society. Upon this point, anthropology, sociology, and theology agree, even if upon different presuppositions. Further, it is this lack of integrity within the spirit of man that especially threatens personal and social life today.

The loss of this center in our culture is correlated with the rise of a world-view in our time which finds meaning, value, and reality exclusively within natural and human processes. Furthermore, this world-view, typical of modern science as well as our economic and political structures, and increasingly generalized within the ethos of our society, rejects the belief that the meaning and purpose of human life are to be found within and depend upon a transcendent ground. Wherever this view has gained ascendency the result has been the destruction of a Christian center for human experience. This view reduces human existence to a sum of finite power-centers with their manifold interrelationships. In this is found all meaning, value, and purpose.[12] Since all life is finitely interpreted, this makes human existence conditioned by itself and the forces which it alone generates. This limitation of life-purposes and values provides for a transitory and ambiguous reference for human decision. Shorn of any ultimate foundation which is understood and accepted as crucial for conduct, we have no reliable basis for determining and balancing the conflicting interests and pressures which compete for our attention.[13]

What is especially important is that every culture, from the most non-literate to the most highly civilized, maintains continuity in its on-going existence *only* through such a system of common values generally acknowledged in the totality of per-

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[12] Paul Tillich, "The Disintegration of Society in Christian Countries," *Man's Disorder and God's Design* (New York: Harper, 1949), II, 53ff.

[13] *Ibid.*, p. 56.

sonal and social life. This is the social consensus which is so fundamental. When this force of integration is absent, or is subject to continuous changes, any society will be faced with the possibility of increasing social disorganization.[14] When this stage in social history is reached, we have ample evidence that a possible consequence is what Gilbert Murray has called "the failure of nerve" and Arnold J. Toynbee has termed "the schism of the soul." [15]

Karl Mannheim has pointed up this same problem in his illuminating discussion of the "paradigmatic experience." He has pointed out that there are certain basic experiences which, within a given world-view, reveal the meaning of life in general for the individual and the society. In any world-view, just as in religion, there are certain basic experiences which carry more weight than others because they are shared symbolically and preferentially in conduct within social life. These experiences are unforgettable in comparison with those which are merely passing sensations. For example, the "Cross of Christ" in contrast to the design of a 1933 Buick is precisely that which is the "unforgettable" in its pervasive significance for conduct. Furthermore, these vivid experiences, transmitted through generations, acquire increasing depth as they are applied to the range of personal and social adjustments which must be made to on-going life-situations.[16]

What Mannheim is specifying as essential in the relation of paradigmatic experience to conduct is a characteristic of religion with which we all have familiarity. We are aware that a world-view or religious faith operates as a selective factor in behavior. It specifies the *worth* of certain modes of behavior and the value of certain experiences. When this is related to Christianity and to our present spiritual crisis, we find that we

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14 Melvin M. Tumin, "Some Unapplauded Consequences of Social Mobility in a Mass Society," *Social Forces* 36: 32-37 (October 1957).

15 Cf. Arnold J. Toynbee, *A Study of History* (London: Oxford, 1946), VI, 1ff.

16 Karl Mannheim, *Diagnosis of our Time* (London: Kegan Paul, Trench, Trubner Co., 1943), pp. 134f. Also see Sebastian de Grazia, *The Political Community* (Chicago: University of Chicago Press: 1948), Chapter I.

are confronting the relation of morality, particularly in the social ethos, to organized religion. In one sense, the question concerns whether or not any genuinely ethical purpose can exist apart from a religious orientation. In another way, it is the question of the ability of the churches to significantly influence the social behavior of today's citizen.

The basic recognition, however, at least in terms of the primary experiences of the Christian life, is that the religious focus which is given to conduct does not consist of ethical or moral norms to be articulated. Rather, the essential claim of the faith is that of a way of interpreting all of life from a center of ultimate experience—the revelation of God in the work and Person of Jesus Christ.

One may discuss whether the basic Christian experience is original sin, redemption, the liberating and creative power of love, or the Cross, the deeper meaning of suffering. It is from these foci of experience that the adjustment patterns of right behavior and conduct are always reinterpreted. If these paradigmatic experiences evaporate, as in secularized European history, it is obvious that the problem of values contains nothing but the adjustment character of human conduct. Right or wrong only means efficiency, and it is no answer to the question: Efficiency for what? Regulations and values are considered solely as means, and their ends are lost sight of. The only relevant criterion of right and wrong that remains can be reduced from the need for reconciling individual and group adjustment.[17]

We know that our society has ceased to articulate basic Christian experiences as crucial in the guidance of behavior. These experiences have been primary within the continuity of our civilization and without them ethical conduct is threatened, in spite of generalized and vestigial Christian values in the ethos of our society.

Where are persons to turn who are seeking empowering purpose in their lives? To the churches of today? What we find is that the churches are partially paralyzed by their effort to apply old devices to new situations. What is required is the translation

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[17] Karl Mannheim, *op. cit.*, pp. 134-135.

of the basic Christian experience into a new idiom for *this* time. As Mannheim stated it, the problem of Christian values in a new environment ". . . consists in an awareness of the two aspects: an awareness of the basic paradigmatic experiences, and an intellectual awareness of the relevant changes in the modern environment." [18]

The "environment" in which we are concerned to articulate the basic Christian experience is this rapidly changing, highly complex society of the United States. Further, the essential concern is for the relation of adults—who are *persons*—to this society in all of the interactions which it sustains and which maintain it as a dynamic social structure. This is why, it seems to me, the concept *spiritual center* is so crucial in this discussion. For what is at stake, and on this our societal future may depend, is the establishment of the conditions for the attainment of authentic "personhood" and genuine community in this society. Central in this is the development of the kind of communication among persons and groups that makes possible the release of creativity and the establishment of a renewed freedom. This is more than a social platitude. Unless such communication is possible, as I believe it is, then it is difficult to see how values appropriate to our time can freely emerge to become operating definitions for decisions and social policy that must be made, both by persons and by major social groupings.

This is especially applicable to the churches in their proclamation of the Gospel of Jesus Christ, in whom is affirmed to be truth, freedom, and authentic life for all persons. Here is the spiritual center for the needs of a dynamic society and mobile persons, but it is possible that we in the churches have not sufficiently understood the society nor consulted the needs of persons to make a reaffirmation of a Christian spiritual center operative and vital for today.

Let me take this generalization and make it quite specific, both with respect to the nature of Christian education and the intrinsic requirements for its contemporary task. I would define the primary question as this: *What can the churches do in their*

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[18] *Ibid.,* p. 135.

educational ministry to adults to recover a spiritual center for persons in our dynamic society which articulates the transforming power of the Gospel of Jesus Christ? I believe the prerequisite for answering this question, especially for professional religious educators, was given twenty years ago in the Oxford Conference Reports:

It will make all the difference . . . whether the assumption, conscious or unexpressed, is that all that is needed to enable the church to fulfill its mission is an extension and improvement of its present organization, activities and methods; or whether we are willing that these familiar forms give place, if God so will, to others more adequate to meet the needs of the present time, and are ready to allow the stream of Christian life to break out in fresh ways and create for itself new channels of expression.[19]

Only the latter alternative—a quest for new channels of expression—is potentially adequate and applicable to the present.

It is a characteristic of Protestantism that it constantly breaks through those ideological and institutional forms, whether cultural or religious, that attempt the imposition of human limitations upon God's "gift of power" in Jesus Christ.[20] This "Protestant principle" is but the expression of the form-creating power of Christianity itself, the quest for those modes of symbolic and conceptual expression which can disclose the relevance of the Gospel to each new age and every culture. In a distinctive sense, the search for these creative modes is the recurrent intellectual task of the church as it seeks to carry out its mission in new times. The church, when it is faithful to its Lord, stands in the constant Presence in whom God discloses anew both Himself and His will for man. In this revelation, which takes place in the life of each person who genuinely confronts Jesus Christ, there is that reconciliation between the divine and the human ("truly God and truly man") which posits a spiritual center that is eternally reliable.

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[19] W. A. Visser't Hooft and J. H. Oldham, *The Church and its Function in Society* (London: Allen and Unwin, 1937), p. 2.

[20] See particularly Paul Tillich, *The Protestant Era* (Chicago: University of Chicago Press, 1948), Chapters XIII and XIV.

This means then, as I understand it, that any discussion of Christian education begins with the fact of revelation, that is, the encounter between persons and God in Jesus Christ resulting in a new relationship with God and between persons with one another. But equally important is the understanding that God's revelation does not occur to persons in isolation. Rather, it happens especially in a *community* of persons, a community constituted and constantly renewed by that revelation as it is cherished in "memory and hope." Further, this is a community that is unique in the relationships sustained between persons with one another, and between them and the world. This community is the church, the place where "the reign of Jesus Christ over the whole world is evidenced and proclaimed." [21]

It is because of the presence of God in Jesus Christ that the church, the Christian community, can be called unique. This uniqueness comes from the participation of the church in God and His presence in it. It is a *koinonia*, not an ordinary form of human community, but a true community of persons in which every relationship is a participation in God, "whether it be relationship of person to person, or of each to all, or all to each; while the whole community *as a whole* participates in God and God in it." [22]

The essence of the interactions and relationships in the *koinonia* is love, and this might best be understood in Luther's words, "We are Christ to one another." Literally, then, the task of the churches is to be Christ to the world. They should be the true community in which love, as a gift of love and reconciliation for each person, enables each to participate in that reality which is God that life may have a liberating purpose. ". . . Once the Spirit of Him who raised Jesus from the dead lives within you He will, by that same Spirit, bring to your whole being new strength and vitality." (Romans 8:11, Phillip's Translation.) Truly the task of the churches, and of all that is done in the

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21 Dietrich Bonhoeffer, *Ethics* (London: SCM Press, 1955), p. 68.

22 Lewis Joseph Sherrill, *The Gift of Power* (New York: Macmillan, 1955), p. 50. Also see Paul Lehmann, "The Foundation and Pattern of Christian Behavior," in John A. Hutchinson, editor, *Christian Faith and Social Action* (New York: Charles Scribner's Sons, 1953), pp. 93-116.

name of Jesus Christ, is "the increase among men of the love of God and neighbor." This is verily an encounter of persons with Jesus Christ, and this must mean a participation of the churches in a world which does not know His truth. In this meeting of God and man there is a spiritual center for our mobile society, but this places almost terrifying demands upon those who have accepted professional responsibility for the educational ministry of the churches.

What are the essential dimensions of the task of Christian education if it is to aid adults in our dynamic society? I would understand the task to be essentially that of helping persons establish a spiritual center for their behavior, and to accept personal responsibility for initiating and participating in those changes in the social structure which will contribute to maintaining a Christian spiritual center. In the first place, if we are to implement this objective, we must work concretely with *persons,* not abstractly with "programs" as information processes, or "issues" as crisis-situations in the society demanding solution. To work *with* persons means to help institute the prerequisite conditions for persons to receive the revelation of their "new Being" in Jesus Christ. Their personal response to this revelation is faith, a commitment of the total self to that which is apprehended in Him who now reigns in their manifold interactions with others and their world. In this response they become members of a true community, one which is illuminated and sustained by its participation in the divine Reality. It is this community which can support each person in the necessarily personal quest for purposeful living. The late Lewis Sherrill made this dimension explicit in his definition of Christian education as *"the attempt, ordinarily by members of the Christian community, to participate in and to guide the changes which take place in persons in their relationship with God, with the church, with other persons, with the physical world, and with oneself."* [23]

In so far as lives are to be trans-formed and society re-formed, it will be in and through community, not as an abstraction, but

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[23] Sherrill, *op. cit.,* p. 82. Italics his.

as a living relationship between persons. As I understand this, it means a process of self-disclosure, communication, and participation by each person in the lives of others, with God participating and transforming the totality. In terms of educational methods and psychology, it is possible for this type of community and personal spiritual growth to take place and to be assisted in doing so. In so far as Christian education attempts to effect this as its mission in the life of each adult, to that degree a resource for a personal spiritual center becomes possible.

The second dimension for the task of Christian education that I would distinguish differs radically from what I have just described. This is the requirement of re-thinking the nature of the educational process intrinsic to Christian adult education, and possibly a radical reorganization in current denominational programming to effect the resources and training necessary for its implementation. Naïveté would be the only appropriate analysis to any claims that such a concern for persons or community is the essential character of the Christian adult education we now conduct in most Protestant denominations.

When we ask where persons seeking to encounter the revelation of God may go for help in their search, and where they might find the *koinonia* of the faithful gathered in Christ, we must answer "Go to the local church." But will "seekers" find help in the churches that cluster on the street corners of our towns and cities? When we look at the local church, what are the characteristics of denominational programming in Christian adult education? Professors Bergevin and McKinley have developed and documented an analysis that is accurate and most disturbing in its implications. In an experimental examination of denominational programming for the local church, their findings include the following inadequacies:

1. Inadequate understanding of the adult as a learner;
2. Timidity and fear in adult participation in the learning process;
3. An emphasis on "leadership training" which devalues *group* leadership and effective member participation;
4. Prescribed learning goals and centralized planning executed

by programming agencies which emphasize cognitive "needs"
and implicit organizationl objectives in the learning process;

5. Inability of learners to identify specific learning goals appli-
cable to their life-situations; and

6. Token program evaluation made by the levels of administra-
tion, but *not involving* the learners themselves.[24]

What this seems to indicate is that we are maintaining a con-
ception of the educational process (possibly for unexamined
reasons that primarily involve organizational forces and objec-
tives) which is not relevant to the needs of persons seeking a
Christian spiritual center and true community. Further, I sus-
pect that this is accurate for most phases of our adult program-
ming, whether for the church school, social education and
action, men's and women's groups, and so on.

Have we sought to analyze and incorporate into our program-
ming an educational process intrinsic and relevant to the task of
Christian education in preparing persons for change in their
own behavior, and for living in a dynamic society? If our con-
ception of education is centered in cognitive processes and
organizationally prescribed theological subject-matter, then
perhaps it is obvious that we are not working *with* persons in
their quest for Christian selfhood and community. Within the
organizational processes of denominational programming, we
have not accepted the recognition that significant learning
involves behaviorial change in persons (and corresponding
changes in societal processes), as well as the cognitive assimila-
tion of information. Until this recognition is established as
fundamental for our editorial practices and field services in
program development, I doubt that Christian adult education
will be of any real consequence in our changing society.

Certainly we can acknowledge, as our definition of Christian
education implies, that any real confrontation of Jesus Christ
and any true participation in the *koinonia* must result in sig-
nificant change in the behavior of persons. By now it is a psy-
chological commonplace that we feel "threatened" and become

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[24] Paul Bergevin and John McKinley, *Design for Adult Education in the
Church* (Greenwich: Seabury Press, 1958), Chapter I.

anxious when faced with the need and possibility of changing our behavior. Equally we are made insecure by living constantly in the midst of change. Yet it is certain that we cannot stand still. At the same time we do not welcome being the victims of social change.

What can we do? What are the conditions that will aid us in changing our behavior? This is *learning*, which is essentially helping persons become more creative and free agents in the midst of social change. I can only sketch four possible conditions.[25] These are *acceptance, communication, information,* and *experimentation*. These are basic in facilitating the behavioral change of people. *Acceptance* means that others include us in their lives as we are, not because of *who* or *what* we are. The *what* refers to whatever status, authority, or power we may have which would make association with us desirable or undesirable. The *who* refers to personal behavior which may or may not merit approval, but which does not, nevertheless, constitute a barrier in acceptance.

Communication means the capacity and the processes through which feelings, ideas and experience can be shared with others. With acceptance and communication it is possible for persons to expose and clarify their thoughts and behavior, and in this way to determine areas of necessary growth. It is then possible to participate in the lives of others, receiving and giving support and providing the helpful correctives that can sustain and guide personal learning.

It is at this point that *information*, that which usually pre-occupies us in educational efforts, becomes significant. Information, then, is knowledge and additional experience that can be really cognitively apprehended and understood as important. Change requires major new directions in our behavior, and this usually means exploring an unknown territory. A "map" is useful and necessary in any exploration. And the more adequate the bearings it makes available, the more fruitful the explora-

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25 See especially Leland P. Bradford, "Toward A Philosophy of Adult Education," *Adult Education* 7:83-92 (Winter, 1957); and, "The Teaching-Learning Transaction," *Adult Education* 8:135-145 (Spring, 1958).

tion. This I would take it is the *function of information* in the learning process—that it enables us to take bearings on the directions of change we have initiated.

Perhaps we can all acknowledge that readiness for change developed through acceptance and communication, and a direction for change indicated through knowledge, *is not yet change achieved*. This requires *experimentation,* the opportunity to test through application the learning that has thus far taken place. In this experimentation we develop increased skill in utilizing and increasing our learning. This is especially true when others who have accepted us, and with whom we have communication, can constantly supply support and correctives.

It is obvious that what has been outlined requires a group. This makes our sketch all the more potentially applicable to Christian education. Surely these conditions can be maximized in the *koinonia* of those who would be "Christ to one another." But while this potentially is present, its actuality will in large measure depend upon the specific training of church members in participation and effective leadership functions in groups.[26] This is a specific task for the professional religious educator as he seeks to help persons develop genuine sensitivity and skill in their relationships with others and in their participation in the Christian community. It may be that proficiency in providing this kind of help will necessitate an extensive re-training of professional religious educators. Further, a radical re-structuring of denominational organization may be necessary to both permit and facilitate this kind of relationship between the Christian educator and persons in our society.

The final dimension of the task of Christian education involves the relationship of the church to the structure and processes of the American society. In discussing some aspects of social change and its effects upon persons, we have yet to inquire about the position of the church in our dynamic society. How can the church function as an agent for Christian change in the midst of social change? One of the disturbing aspects of current

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[26] See Jack Gibb, "Groups are made—not born," *International Journal of Religious Education,* 33:12-14 (May, 1957).

research is that it constantly documents the relative impotence of churches in communities. They are not significant in the power structure of communities. They are not of consequence in actually influencing the behavior of persons in communities. Literally, the churches occupy physical space and little else. Perhaps one thorough summary of this impotence has been given by Floyd Hunter in his *Community Power Structure*.[27] Further, this can be duplicated in countless studies, one of the most recent being Vidich and Bensman, *Small Town in Mass Society,* as well as in various studies that have been done on the role and function of the minister.[28]

Hunter, in examining the power structure of "Regional City" noted that none of the ministers of the churches were chosen as "top leaders" in the community by the persons interviewed in this study. The ideal was expressed several times by interviewees that a minister "ought to be" on the listing but, using the definition of social power developed in the study, the clergy simply did not make "top billing." It was understood, however, that in order to get a community project underway, it was important to bring the churches in; but *they were not considered crucial* in the community decision-making process. Their influence was crucial in restating general policies from time to time, and frequently in re-interpreting new policies that had been formed or were in the process of formation. Church leaders as churchmen, however, whether they were prominent laymen or the clergy, had relatively little influence with the larger economic and power interests of Regional City.

What this specifically points to, it seems, is the recognition that we need seriously to consider, in the training of the professional Christian educator, the development of the kind of skill which is prerequisite to understanding how social change takes place and how it can be initiated and guided. Such training is available. Such skill is available. Such knowledge is avail-

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27 (Chapel Hill: University of North Carolina Press, 1953).

28 Arthur Vidich and Joseph Bensman, *Small Town in a Mass Society: Class, Power, and Religion in a Rural Community.* (Princeton, 1958). Also see Samuel W. Blizzard, "The Protestant Parish Minister's Integrating Roles," *Religious Education* (July-August, 1958).

able.[29] It is obvious that we have yet to avail ourselves of these resources in the development of Christian education.

Allow me to summarize. What I have tried to do is to sketch some of the dimensions of social change, some of its effects upon persons, and the relationship of Christian education to a dynamic society as a process by means of which persons may recover a spiritual center for their lives. I think I would summarize it in this way. If it may be said that in the person of Jesus Christ man is able to apprehend what God intends him to be, then it may also be said that the church as a *koinonia* is an image of what society is meant to be. Literally, it is then the New Jerusalem. And it has been appropriately described in Revelation: "So then I saw a new heaven and a new earth. For the first heaven and the first earth had passed away, and the sea is no more. And I saw the holy city, the new Jerusalem descending from God out of heaven, all ready like a bride arrayed for her husband. And I heard a loud voice out of the throne cry, 'Lo, God's dwelling place is with men; with men will He dwell, and they shall be His people. And God will himself be with them. And He will wipe away every tear from their eyes. And death shall be no more, no more wailing or crying or pain, for the first things have passed away.' Then he who was seated on the throne said, 'Lo, I make all things new.' " This, I would take it, is the task of Christian education in the midst of social change.

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[29] Irving R. Weschler, et. al., "Yardsticks for Human Relations Training," *Adult Education,* 7:152-168 (Spring, 1957). Also see Ronald Lippitt, et. al. *The Dynamics of Planned Change* (New York: Harcourt Brace, 1958).

13. Main Issues in Contemporary Theology

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My assignment is to discuss some basic issues in contemporary Christian thought which bear upon our concern for adult Christian education. Of course your standpoint will affect what you see as main issues. But we may agree that many of the questions which agitate the mind of the churches today have to do with the concern to assert the integrity of the Christian faith on the one hand, and to make clear its relevance to our culture and its problems on the other. We have emerged from a period in which some believed that the Christian goal for man and society could be seen as identical with the highest ethical ideals of democratic living, so that to be genuinely religious in an emancipated modern sense and to be Christian are really the same thing. There is a reassertion of the distinctive source and strength of the Christian people, as a people of faith who recognize a divine judgment upon all cultures, and who live toward a future which is in God's hands far more than it is in man's hands. At the same time, it is this world and this humanity in its need which is addressed by the Christian gospel, and the truth of our faith must be known in its relevance to the science,

the politics, the economics, the struggles which make up our common life.

The titles of two books by American theologians, one published several years ago, and one just published, suggest the climate of theological opinion in which we are now working. The first is, *The Church Against the World*, written in 1935 by H. Richard Niebuhr, Wilhelm Pauck, and Francis P. Miller. The other is *Pious and Secular America* by Reinhold Niebuhr, which has just appeared. Both titles suggest the perennial problem of the church—to be in the world but not completely of it. Both raise the question of where the true church and true piety are to be found. And both implicitly make us ask whether in the world and the secular there may not be truth which the church itself needs. Church and world, biblical faith and human problems, Christian tradition and contemporary man in his greatness and his agony; these are the polarities within which theology finds itself at work today.

Christianity is a community of faith. It lives by a witness to historic experiences through which a new people came into being. The central story of that appearance in history is told in the Bible, which is an account of the testimony of men of faith who saw their life as determined by a continuing conversation with the God who is the creator of man and of all things. The truth about man, so the biblical faith goes, is that he is the creature of a gracious, personal God who wills that all things show forth the glory of love. Man is created to live his life before God in gratitude and responsibility, and in a loving, responsible relationship to his neighbor. Man's endowment of mind and of spirit, which enables him to have dominion over nature and to look up toward God, is the image of God in him. This image is the reflection in man's being of his divine origin and of the fact that his humanity is fulfilled only in honoring and enjoying his full relationship to God as he is intended to be.

Man's greatness and spiritual dignity is also his temptation to misuse his humanity, to turn away from God, to seek life on his own terms. And that is sin. This is not primarily a moral category. It is a spiritual category, and the moral dimension

stems from the primordial sin of faithlessness, of disobedience to the order of our essential being, of a turning away from God and therefore from the living of a fully human life. This is idolatry, the making of our own gods, or of ourselves into God.

The Christian gospel begins, not with an assertion of what we should do about this, but of what God has done and continues to do about it. God, who is the Lord and Giver of Life, has come into our estranged existence in His own way in order to disclose our true state to ourselves, and to restore the broken relationship. He has gone beyond all the requirements of the law of wrath and punishment, and has graciously made known His spirit of love which bears with us, forgives us, restores us, and wills a new life for us in which everything which separates man from God in life or in death is overcome. The name of God acting thus for our salvation is Jesus Christ, who was made sin for us. In His story, His contention with the evil and the good in man, His message of the reign of God, and the faithlessness of men's response to it, His willingness to suffer that man might see what the servant of God means for them is the ground of our salvation. He is the center of the story in His teaching of forgiveness and His prayer for forgiveness for His crucifiers; in His spirit recognized by His followers as alive and powerful among them through His death. In this story, the climax of man's relationship to God is reached, and the decisive word about it is spoken and heard by those who respond in trust and loyalty to it, that is, by faith.

Out of this climactic moment in history there comes a new people in a community of those who live by the faith that the meaning of life has been disclosed to them with power in Jesus Christ, and who therefore participate in the spirit, the love, the freedom from fear, the eternal life which is offered by God through His Son. Christians are those who share this faith and participate in the work and worship of this people, the church. The church has taken many forms, and has lived in a continual conversation, tension and dialectic with the thought and life of the cultures of the world.

I speak of four main issues which concern those who try to

see the meaning and relevance of this Christian faith for us today.

1. *The issue which arises from the loss of selfhood*
   in modern culture

"Selfhood" I take to mean man's existence as a free, personal, deciding, appreciating being whose life has worth; who has a responsibility for himself and his life with others; whose political life consists in a difficult, often slow but important movement toward justice and cooperative living, in which each is accorded him due dignity as a human being. The "self" is not destroyed by the fact of death, is not made cynical or bitter, but accepts death with faith that the worth of man's life is treasured in the nature of things, and that in some way the end for man is life and not nothingness.

We have a right to speak of selfhood in this way because this was the content of the liberal faith of modern western man who had thrown off the bondage of slavery and superstition, who had enormous new powers of scientific technology for meeting his problems, and who was equipped with the ideals of liberty, equality, and fraternity.

The great paradox of modern history is the discovery that in spite of two world wars and untold suffering to preserve the freedom of western democracy, one widespread mood seems to be either that life has lost its meaning, or that the last vestige of human freedom is threatened by vast forces that no one can control. There is Marxism to which vast stretches of the world's millions have given their allegiance, or at least whose domination they have had to accept, with its promise of fuller life. In our culture there is the world of modern business in which the "Man in the Grey Flannel Suit" seems to be the unwitting product of forces which mold him and break him.

Some features of this contemporary "emptiness" are of especial concern from a Christian standpoint. In some important expressions of it such as John Osborne's *Look Back in Anger,* or Albert Camus' *The Fall,* or the book of Princeton seniors' reflections, *The Unsilent Generation,* these things stand out:

1) There is a deep sense that whether man is created for love and self-sacrifice or not, man is actually predatory upon his fellows. "I have no friends, only accomplices," says Camus' protagonist. The angry young men can only tear one another apart (though I think Mr. Osborne leaves a tiny open window for compassion).

2) There is a sense of the impending doom of the human race, and a resentment of the fact of death as being a meaningless surd. There is a loss of any sense of the worth of life beyond death. I do not refer primarily to conventional ideas of immortality, but of any sense that the greatness of life transcends death. The end of humanity, says John Osborne's hero, will have no more significance than that of a man stepping off the curb into the path of a passing bus.

3) There is a sense that the traditional religious symbols do not speak today. They lack authority. They are associated with an archaic and moribund institutional cult which has no power to make God real.

4) Finally, this spiritual situation produces in some a stark, often intelligent, well-mannered but ruthless self-centeredness. As one of the writers of *The Unsilent Generation* says: "As a matter of fact, there is actually only one determining consideration in my philosophy—me and my desire to survive on the terms that I may set for myself." [1]

Now all this is nothing new. It was Thomas Hobbes long ago who described life as "solitary, nasty, brutish, and short." But the issue for us is the understanding of what it is that leads modern man to this abyss. What is it that produces the concentration camps, and *The Question* in Algiers? Is it the loss of religious faith?

There are those humanists who would agree that the problem is the loss of that "personal selfhood" and dignity which was to flower in our time. But they say that the answer must be found within man himself, in his own spirit and freedom. They propose a stoic courage and defiance. Indeed, it is more than stoic courage, for the stoics thought that their noble ethics were sup-

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[1] Otto Butz, ed., *The Unsilent Generation* (New York: Rinehart and Company, 1958), p. 54.

ported by the divine law and order in the universe. But for a Jean Paul Sarte or an Albert Camus there is no divine order in things. There is only a spiritual possibility in man that he live with humility and with a regard for his fellows. He can recognize and denounce the crime of murder, which is the typical crime of our day. Jean Paul Sarte, we note, is one of the protesters against the use of torture by the French in Algeria. But he must create the human world by his own effort.

Can man shoulder his own burden of responsibility and guilt? Can he will the existence of his neighbor in a community where men find a basis for living together only through their own experience and insight and good will? If he can, then man can dispense with Christianity. The conversation between man and God is replaced by a human conversation.

It would be easy, indeed too easy, to say that Christianity accepts this courageous element in the human spirit and adds to it the affirmation that man is not alone, but that God offers powers and hope beyond our expectations if we but open our lives to him. It would be too easy, for the question we are raising searches the religious institutions also. We know that the minds and souls of men may still be in bondage to fear and to self-righteous pride, even though they live within the traditional Christian institutions. We have to confess that as a whole the churches in America have not been conspicuously in the foreground of the effort toward racial equality and community. That is not the whole story, and there is a more hopeful aspect to it when it is all told, but the fact remains that the traditional forms of Christian religion have often become the bulwark of social stratification and racial pride. People today are offered types of religious assurance which are filled with a combination of self-centered pity and the cultural ideals of success; and when they accept such assurance sometimes they are helped, sometimes they are merely soothed for a period.

The fact is that a great and deep human life, in which man achieves the dignity of the full use of his powers, does not automatically follow from the life of the religious community; but it remains still a goal and judgment upon him. "Man in Search

of Himself" is still the story of life. On what terms can he survive, be fully human, use his power and find life meaningful?

In this twentieth-century crisis of the spirit, one of the decisive voices has been that of Martin Buber, the Jewish philosopher, who has brought the resources of biblical faith and Jewish mysticism into his accounting for the spiritual dilemmas of contemporary man. For Buber the problems of life occur at the point at which man must know himself as a person in a personal relationship with God and his fellows. He continually loses this personal reality by making objects out of other persons, out of God, out of religious symbols. He loses thus his humanity and his freedom. Buber's doctrine that the *I and Thou* relationship is the primary relationship, never occurring apart from man's relationship to objects, and always threatened to be absorbed by the I-it dimension, but that it is the core of man's free, responsible selfhood has deeply influenced contemporary Christian theologies. Emil Brunner and Karl Barth have made it the central theme of their theologies. It has especially influenced the doctrine of revelation as we shall see shortly. It has shifted the meaning of revelation from disclosure of objective doctrinal propositions to communication of personal relationship.

This assertion that man is one who stands in personal relationship to another is a modern and mystical interpretation of the central structure of the biblical faith. It is the core of what Buber calls the prophetic faith which he opposes to all objectifying religion and cult, to all attempts to see history as a deterministic scheme, and to all depersonalizing of God's address to man.

There can be no question but that the task of biblical religion is to assert this faith against all denial and distortions of it; to remind man of who he is; and to warn him against all who would turn him into something less, an object for the exploitation of the system, the Party, the State, or the one whose life is shaped by the need to sell the product.

We may ask whether the terms in which Buber has put the problem may not be somewhat too simple to match the dimen-

sions of contemporary culture. He describes the intimate face-to-face life of the Hasidic community with persuasive power; but most of man's life is not lived in such communities, nor can it be. What is the I-Thou relationship in industry, in politics? These are difficult questions; but they cannot be ignored.

The achievement of a genuine meeting of minds, which Malik has said is absolutely necessary for the minimal achievement of relationship among the nations, remains a most difficult thing.

If we agree about the centrality of the personal relationship we also may agree that we need a doctrine of God and His working in history which will be great enough to encompass the complex social structures, the life of order in the realm of science and objective analysis, in artistic creation and ethical action, all of which have elements of the impersonal, certainly of the *indirectly* personal, in them. We need to be sure we do not keep the Christian experience confined within the boundaries of a too intimate and precious personal subjectivity, though we seek for that personal existence which finds the free self standing with his neighbor before the God who has brought them into being and who calls upon them to live responsibly.

What we have come upon then in seeking the meeting point of Christian faith and contemporary life is the question of the ultimate sources of selfhood, of personal freedom, maturity, and fulfillment. Whether humanists or theists, we have to recognize that all education which cannot enlist and count upon man's whole-hearted acceptance of the meaningfulness of his life, and the worth of human effort, will be powerless to withstand the shocks of life.

But we have also come upon the fact that the question of the meaning of our personal existence goes to the roots of the problem of religious knowledge and authority. Who is to say what the meaning of life is? How are the competing faiths and unfaiths in our world to be tested? To what resources can the Christian community turn for the judgment and renewal of its various doctrines and practices? It is to this question we now turn.

2. *The problem of authority*

There are many signs that the problem of authority is one of the critical spiritual as well as political problems in our culture. In America we have tended to accept our "way of life" and our set of inherited values as sufficient. Now under the stress of new conditions, of new tensions between the groups in our society, we have had to reconsider where our values come from and what gives them validity. Also we have some signs of the malaise which Durkheim called *anomie,* the state in which all the inherited norms have gone down; and there are no rules or standards which are either imposed upon us or which we accept for themselves. It is a fair guess that some of the religious phenomena of our time, the search for peace of mind, the acceptance of a fairly simple version of religious faith with strong emotional overtones, is the search for a minimal intellectual and personal security in the midst of a world which seems to offer little guidance. One finds among many theological students at the present time a desire to find the middle of the road in theology and to stay with it. This feeling is derived partly from an insight that the weight of tradition has been wiser than many modern tendencies in religious thought, partly from a timidity about taking intellectual risks, and partly from a deep personal need for an authoritative center of life on which one can depend.

Some years ago the French scholar, Auguste Sabatier, wrote a book entitled, *Religions of Authority and Religions of the Spirit.* It expressed very well the liberal revolt against traditional authority; but surely that is a false opposition. All life depends upon authority. There are just different conceptions of what is authoritative, and of how authority should be exercised.

The new discussion of authority in Protestant theology today centers in the doctrine of the Scripture; but that is a many sided problem, and we need to look at several aspects of it in order to state the issues as they are formulated today.

The first point relates to the concern for the integrity of the

Christian faith and its witness as distinct from and not dependent upon general cultural insight or values. The Bible is the Christian community's witness to the covenant between God and man. History has become a contention between the Holy God and wayward man. God's righteousness, which is both His law and His mercy, lead to fulfillment of man's life; but on God's terms—not on those of man's self-centered desires. Human reason indeed can construct systems of justice and high cultural values. The quest for goodness, truth and beauty is from man's side the story of human life. But on what terms is this to be fulfilled?

In the Christian faith, man's effort to fulfill his life on his own terms breaks down before the fact of the corruption in all human goodness, the ambiguity in our human loyalties and the abyss of despair at the end of all human effort which seeks completion through man's powers alone. At least it is clear that this is the way that the Scripture, in the light of the story of Christ crucified, looks at the matter. It is not until men come to listen for a Word which addresses them from beyond themselves that an authoritative truth upon which one can depend absolutely comes into view.

The point in the Christian view of this matter is not only that a truly authoritative word about the meaning of life comes from beyond ourselves, but that its coming discloses in an ultimate way just this frailty and ambiguity of our human values. God deals with us on terms appropriate to our human conditions, not setting them aside, but finding a way to express His Truth in their midst.

In the Christian faith, Jesus Christ, at the center of the action of God in the life of men, is the source of final authority because He discloses the law of life in a form which judges all human values, transforms them, and yet promises the fulfillment of life as intended by its Creator.

To be committed to Jesus Christ as the Word of God is therefore to have a loyalty above all earthly loyalties to one's family, nation, or to one's religious culture, and one's church. It is to find the way of life in the spirit of absolute self-giving love, in

which God has taken upon Himself the form of a servant for the humblest and the lowliest, the powerful and the weak, the good and the sinful.

To believe that this is the true story of our life is to respond to something personally given to us, which we must accept with personal trust. It is not a general idea which we can arrive at by reflection on experience, though we all may have some awareness of it; but the decisive grasp of this truth of God's love suffering on our behalf that we should know what life with Him means, this is *given*.

I have been trying to show what is involved in the contemporary interpretation of the Christian doctrine of revelation, as it is being interpreted in relation to a Protestant view of authority. Final authority for the Christian comes through God's act; that is, through revelation. The point stressed in contemporary theology is that the very meaning of revelation itself as Christians hold it is bound up with the biblical witness to Jesus Christ.

In order to understand the background of this doctrine, we have to remember the situation of the modern church which has found itself confronted with movements which demand man's complete subservience to Party and to Nation. This comes to one climax in the German church struggle out of which came the dialectical theology of Karl Barth and Emil Brunner. This theology represented a *diastasis,* as Tillich has called it—a separation of the Christian faith from entanglements with a movement which had made a god out of a community of blood and soil and its fuehrer.

The point to be stressed here is that the renewed assertion of the distinctive authority of Scripture is made out of a concern for the integrity of Christian faith amid the perils of contemporary culture. It is not in intent, surely, a reassertion of traditional supernatural biblical authority, with an infallible text. This point is understood quite clearly by the Fundamentalists and their present intellectual leadership, who recognize in Barth and Brunner something quite different from the "authority of the literal word." At the same time, this neo-evangelical

biblicism does reassert that which is deep in the Reformation movement: the authority of Scripture as the distinctively Protestant answer to the problem of authority in the earthly institution, the church. For this view the first task of the church is to put itself under the judgment of a sustained, disciplined study of the scriptural record, to bring everything to the test of the mind of Christ as witnessed to in the Scripture, and to approach every cultural problem, so to speak, from within the definitive structure determined by the Christian faith that the Word is made man in Jesus Christ.

When we take this program seriously and begin to ask what concretely is involved in dealing with the problems of human thought, of social justice, of personal ethics, of the nature of God and His relationship to the world, the difficulties begin; and some of the further issues now sharply debated loom up.

There is the issue of the relation of the Bible's thought-forms and concepts to the modern understanding of the world. Whether or not we hold to the doctrine of the Bible as an infallible text, we have to interpret it in order to know what it says.

It is this fact, that the biblical meaning does not automatically transmit itself to us, that lies behind the points raised in the controversy over Rudolph Bultmann's theory of biblical interpretation. Perhaps the controversy would not have become so widely known or be so interesting if he had not invented the term "de-mythologizing" to describe his proposal. Briefly, Bultmann declares that we have to separate the core of the biblical message from its setting in the ancient three-storied world-view with its angels and demons who move from a higher and lower realm onto the plane of earthly history. He believes we simply cannot accommodate ourselves to this world-picture, except that we recognize it as forming the context of the original statement of the Gospel.

Bultmann holds that we can separate the biblical message from its mythological entanglement if we say that it is our human life as we know it today which is addressed by the Gospel. If we can state what it is in our "existential" situation that is

open to the Gospel message then we can hear what the Bible says to us that is not dependent upon the supernaturalism and mythological elements which the Bible certainly contains. Bultmann himself uses Heidegger's philosophy for this description of our situation. We are anxious, we die. We carry a burden of guilt from our inevitable involvements in the hurts we do to one another, and through our fear of living fully out of our own freedom. The Gospel of the Cross and the Resurrection means just one thing. It means that God offers an absolute and undisposable security in a life completely committed to Him. To trust God is to know that neither life nor death can separate us from Him. The hearing of this message is the basis of our redemption when we hear and respond to it. That is what dying and rising with Christ means. It is what bearing about in our bodies the death of Christ that His life might also be manifest means. Bultmann believes that in the Fourth Gospel and in Paul's letters this personal-existential interpretation of the Gospel is already set forth, and that every generation must carry it through using its own intellectual forms of analysis.

It is unfortunate I think that so much of the discussion has focussed on Bultmann's use of the term "myth," and on some details of his interpretation. The real issue is the relation of the Scripture to the process of interpretation which must go on if it is to speak to us. Bultmann's two central ideas are first, that this interpretation must take account of the modern scientific world-view, and second, that Christian faith is a personal response to the Word of God. He is really opposing a purely "objective" conception of the content of faith. We cannot rely on outward facts, on miracles, or rational proofs to reach the center of God's relationship to man. So we are back at the problem of the "person" in this matter of religious authority. What kind of authority is appropriate to man's understanding of God? Is it something derived from reflection on the nature of the world and of history, or must it be reached first of all through a personal response to the hidden grace and truth which "conceals" itself and whispers through the story of the man who

was crucified, for indeed some said he was the Messiah, but many did not see him as the Messiah at all.

But Bultmann leaves us with problems, for if the truth of the Gospel is personal and subjective in this sense then it is not clear what connection it makes with our cultural problems and practical ethical decisions. I would point here to the significance of Professor Tillich's theological method. For Tillich agrees fully with Bultmann on the necessity of a radical process of biblical interpretation, and on the impossibility of showing the relevance of the Gospel to our age without making use of contemporary philosophy. But Tillich goes farther than Bultmann in carrying through this analysis of all the questions which our culture asks. For Tillich the problems of metaphysics, of ethics, of religious and aesthetic symbolism, and the dilemmas of political existence all contribute to showing how the question of the meaning of our existence arises for us. The problems of culture drive us to ask for that which stands above us and gives meaning to our life. This search for ultimate reality is answered by the biblical faith, but that answer must be put in terms relevant to our time. Hence Tillich's special interest in existentialism which he sees as the expression of man's revolt against the technological spirit of nineteenth-century society, and against the idealistic illusions which we have inherited from that period.

For Tillich, Jesus Christ is the final revelation of God. He is final because He brings a judgment against all claims for absoluteness made by human programs, religions, or anything else finite. He points to God by living a life of complete surrender to the claim of the absolute God upon His life. But if we are to live under this final judgment and see everything in our culture related to it then we must engage in a continuing conversation with the culture. So Tillich's theological construction is filled with cultural analysis. In his book *The Courage To Be,* he analyzes the contemporary forms of anxiety, and interprets faith as the "courage to be" when this is understood in its depth. In contrast to Tillich, Karl Barth's theology is formally devoted to scriptural exegesis and a re-examination of the creedal and

confessional tradition of the church. But this does not mean that Barth wholly neglects contemporary experience, or that Tillich does not relate his thought to its roots in the Christian tradition.

The problem for Christian education may be stated thus: "How can persons in our churches be helped to read the Bible with a mature, disciplined, informed intelligence, with a knowledge of what is involved in interpreting the Scripture in contemporary life, and with the knowledge that the critical issues of personal decision and commitment must be faced by one who would know what the Bible really means?"

3. *Christian faith and the democratic community*

If there were time, many aspects of Christian ethics should be studied in delineating issues in contemporary theology. The problem of authority is directly involved, for the question of right and wrong in personal and social ethics is one of the basic Christian and human questions.

One general problem may be stated here, though we cannot develop it. There is an effort today to reassess the place of principles and law in the ethical life of the Christian. How far can our Christian way of life be stated in the form of principles, and how far must we stress personal decision in concrete situations where principles do not offer sufficient guidance? If we say we can depend wholly on decisions taken in the spirit of love without guidance from principles, we leave the Christian way cut off from much of the struggle for social justice. See, for example, how the issues concerning integration in schools have taken on a legal character today. Yet in this issue and many others we come to a point where no application of principles by itself can tell us what we should do. Take the issue of the testing of atomic weapons, as another example. By what set of principles shall we make a decision about this? The facts involved are so new, so complex, so unlike anything we have dealt with before that no one can clearly foresee the consequences of any line of action. We are required to make our decisions with a responsible attitude toward all the factors as we can know

them, and to develop new social and national strategies commensurate with the problems of power, of justice, and of social responsibility as they now present themselves to us.

The issue in contemporary theology is sometimes formulated as that between an ethic of principles in which we move from the most general principles through middle axioms to decision in concrete cases, and a *dispositional* ethic in which we presuppose the life of the Christian community, and the concrete needs of people, and seek through a study of specific decisions to discover the appropriate ways of expressing love and responsibility toward the neighbor. But I must leave this general issue here and turn to a specific problem. How shall we understand the relation of the Christian ethic to the values of democratic culture and of what Professor Gabriel has called "the American Democratic Faith."

We do not need to linger over the point that many have a much too simple identification in their minds between their religious faith and a simple version of "the American Way of Life." We can recall David Roberts' pointed remark, "the fact remains that there can be no return to faith in God so long as he is regarded as a sort of confirmatory appendage to the American Way of Life." [2] But we must still face the question, "What is the significance of our Christian commitment in the struggle for a true democracy?" In the end do they mean the same thing? If not, then what are the sources of ethical insight and power in the Christian faith which democracy needs but cannot supply from itself? If we say there cannot be a simple identification of Christian values and democratic ideals, then how far can we find a basis for common understanding and cooperation among those who hold differing faiths in a pluralistic society?

Here Roman Catholic theories seem in one respect in an advantageous position because of their tradition of natural law. In principle this has afforded a basis for working out problems of justice with those who do not hold the Roman Catholic faith. It would not be unfair to say that "democracy" and the "demo-

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[2] *What the Christian Hopes for in Society,* (New York: Association Press), p. 72.

cratic way of life" have come to function as a structure of "natural" law for much American thought.

Yet the natural law theories seem to have increasing difficulties in giving answers to ethical problems. In what sense are "equality," "human rights," and "freedom" natural? They seem to become functioning ideals in human living only through being defined in concrete terms in the slow processes of legal and other accommodation and adjudication. Whatever difficulties Catholicism may have with natural law theory, it is plain that Protestant theology needs a thorough reconsideration of the basis of democratic ethics. If we state that the Christian belief in man as a child of God leads to conceptions of democratic rights and justice, we still have to know to what specific practice of these principles our Christian commitments lead. How much equality, for example, for Japanese or Swiss manufacturers in relation to our tariff policy? How much educational equality in our school systems even where there is no official desegregation? It is here that the "second mile" ethic of Christianity ought to bring a deeper note to democratic theory, and help us to correct the simplification of a "Golden Rule" ideal which is far too simply identified with the American and Christian way.

There is the further problem of democratic restraints on the uses of power. Is democratic theory validated wholly by the doctrines of man's ability to respond to the high ideal, or must we not acknowledge that the checks and balances of practical democracy are necessary precisely because men live so precariously near the edge of destructive exploitation and conflict?

Again, democracy depends in part upon high motivation. Whence comes the personal devotion necessary to realize its demands? This is not to suggest that the churches have a monopoly on democratic commitment, or that one may not find deeper understanding and devotion to human freedom outside the religious institutions than in them in many cases. But what are the roots of that loyalty and willingness to give life for the life of all which religion in its profoundest expressions has been able to show? Unless the democratic community can touch these deepest springs of life it cannot maintain itself. Surely the pre-

carious condition of democracy today makes this clear. Men do not automatically want to be free and responsible, on the terms which this world allows. They must find faith that this way is the very meaning of human existence, or leads to that meaning.

There will be a difference among Christians today between those who tend to put little faith in the natural loyalties of men and in the general persuasion of reason and idealism and those who emphasize that the Christian faith does lead us to acknowledge and to stress the measure of the human potential for goodness which makes the common life tolerable. We come now to an aspect of this problem which affects directly the life of the church. On what terms can the church live in a society in which there are several faiths and several religious communities?

In our American tradition this problem has until now been dealt with in the constitutional doctrine of disestablishment, which has been supported almost universally by Protestants and humanists, and which has presented a problem to the official position and tradition of Roman Catholicism. Today, it is important to note, Catholics are working out a distinctively Roman theory of disestablishment, or at least of the accommodation of the church to disestablishment, and some Protestant churches are increasingly concerned to show that the churches can make their witness in the larger community and ought not to hold a too extreme theory of the separation of church and state.

The issues here give rise to so much emotion that it is important for us to try to see objectively what problems are involved and to keep clear about the theological issues. How far is disestablishment a purely negative principle, and one which needs to be carefully studied to make sure it does not cut the churches off from effective witness in the state, and from an adequate provision for Christian education? All faiths, Protestant, Catholic, and Jewish, must ask what they have in common, and how they are to live together in spite of differences. It is a far deeper problem than a "live and let live" tolerance ever has understood.

The problem posed for us in Christian education is: "How

can men and women be brought to an informed, dedicated understanding of the problems of democratic living in the twentieth century, and of the problems of the relationships of different churches and faiths to one another?"

4. *The way to Christian commitment*

We are dealing with the problem of education; but the ultimate problem of religious faith transcends education. Faith cannot be produced or grown. Conditions for it can be provided, and obstacles can be removed, but the depth of personal decision involves the mystery of freedom and of God's action.

Broadly speaking, the problem I am pointing to is the relation of education to evangelism. How does the Gospel reach people with its demand for repentance and response? Are there valid and tested ways in which the message can be communicated so that it is truly heard and the call to decision cannot be escaped? Are the traditional patterns of evangelism appropriate to our time? What, we ask, is the significance of the fact that so large a number of Billy Graham's card-signers are already members of the churches? Have they now found something their churches have not provided? Or are only those already conditioned in a certain way able to respond to this presentation of the Gospel?

Our problem has theological aspects for we are trying to understand the beginning, growth and conditions of the life in grace. Much theological blood has been spilled over these problems in the course of Christian history. Such concepts as election, predestination, conversion, Christian nurture, and the perseverance of the saints have given rise to deep divisions. Today, for example, there is a re-thinking of the meaning of baptism in most churches, stimulated in part by the fact that Karl Barth, theologian of the Reformed Church, has now adopted the theory of adult, believer's baptism in his ecclesiology.

All that we do and say here must surely be with the acknowledgment that no dogma or liturgy or church action can confine or control the Holy Spirit. Once that is granted we must go on

to see where Christian education can open the way for a fuller response to the Spirit's leading. I can mention only one aspect of the problem here, the place of symbols in the religious life.

We have already met this problem in connection with biblical interpretation. The nature of symbolism has become a major concern of contemporary theology. It is a problem that goes far beyond the intellectual analysis of symbols, for the basic symbols cannot be constructed or invented. They must have power to reach the deepest levels of human response. They must have power to communicate their content and the content of that to which they point. This power is bound up with the historical experience of peoples and cultures, and it is a power which symbols can lose.

For theology and the church the problem is partly one of Christian knowledge. How do we understand God through the symbols we use to express His being? What are the limits of truth in our words and symbols, and how do we purge the symbol of its inevitable distortion or limitation of the divine reality. To call God "Father" is to use a symbol, indispensable yet inadequate.

And we must try to understand the function of the symbol in the emotional life and growth of persons. The psychologist Jung is an outspoken critic of Protestantism on this point. He believes that Protestantism has a rationalistic bias which brings it very close to missing the profound psychic tides that move in the life of man. He believes, for example, that the Catholic definition of the dogma of the assumption of the Virgin is an event of supreme importance in contemporary history, because it expresses some of the deepest religious and psychic needs of man. One does not have to accept either Jung's psychology *in toto* or his interpretation of religion to recognize the importance of the issue he here raises.[3]

We need therefore a theological and educational theory of religious symbols which will help to clear our minds as to their use, and which will enable us to see the symbol as essential to our relationship to one another and to God, without our being

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[3] Cf., C. G. Jung, *Answer to Job.*

bound to a dogmatic literalism. Symbols point to the divine; they do not control it. Perhaps we can generalize by saying that problems of Christian education lead us ultimately to the Christian liturgy. All life is liturgical. Our democracy has its formal and informal liturgies in many things, from the baseball stadium to the election of a president. Christian churches need to nourish the growth of an authentic Christian liturgical life.

We have to recognize the great ambiguity in our use of traditional symbols today. To some they speak; to some they do not. We need to undertake a patient interpretation of religious meaning, and to face frankly the limitations of traditional language. Yet, this is my conviction, we cannot have the core of the Christian faith without the central language and symbolism in which it is encased. Interpret these we must; but we cannot simply substitute a new vocabulary for the old. We can interpret forgiveness in the psychological terms of acceptance. We can discuss sin in the language of "self-centeredness." We can follow Tillich as he illuminates faith in terms of the courage to be. But in so doing we will be opening the way for the basic assertions and enduring themes of the Christian faith to be heard again with power.

14. Suggested Goals for the Christian Education of Adults

A Symposium by THOMAS R. BENNETT, PAUL
BERGEVIN, SAMUEL MC CREA CAVERT,
EARL A. LOOMIS, JR., *and* DANIEL
D. WILLIAMS [1]

BERGEVIN: The way we arranged this was for me to comment very briefly on four or five ideas I have on what some of the goals might be, and then the others will speak perhaps more specifically. Mine will be rather general. There are five of them. I will just mention them, some of them don't even need amplification or discussion. Others I may make a few comments on, then we can get down to the business of this session where the others will speak more specifically but, as I understand it, not necessarily to these ideas.

There is a general idea that I think might bring a little better understanding of the purposes or goals of Christian adult education. You remember last night that I indicated one that we set up in our Indiana Plan. We said that our purpose is to know God better in order to serve Him. I shall not discuss that one

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[1] Transcribed and edited from a tape recording.

here, not because it is not a good one but because it is included in some of the others.

One of the major purposes or goals, as I see it, is to bring us into a better relationship with God. It strikes me that this is the over-arching one. Now there are a lot of ways to do this and, as I see it as a layman, the church is one way to do it. But I will mention that later.

Another one is to help us to know Christian answers to the total life of persons. That includes all the problems we have. If we can actually interpret and understand Christianity, I have the feeling that this would be one of the great opportunities we have to get us into this better relationship which I mentioned at the outset.

A third one, to lead us into new areas of living or growth toward Christian maturity. That would be social and psychological, and again anywhere the church has something to say about our life. This to me is an important goal and it has a facet or two which might be worth considering at some length. I think of the church in this sense in two ways. The church is the agency, the community, that can help us here. One, the church reflects us as Christians. It helps us, it should help us, to know ourselves better. But this would be insufficient if that is all it does. It strikes me that it both reflects and leads forward. When we get this awareness and see ourselves as we are and what we are through the church and our activity in the communion of saints, or the community of Christians, then I feel that this is where the second area of the church comes into play, in that it actually leads us forward. So the reflection idea is one and, in my opinion, a significant one; and the idea of leading forward is also of great significance. Both of them form a sort of pair that work together.

The fourth one, to help vitalize us into the church and its mission. I remember yesterday we were talking about this, and I put the word "initiate" down; and of course in a sense we are initiated into the church, but we are not necessarily a vital part of it. And this I think should be definitely one of the goals of adult Christian education.

The last one, to lead us toward an appreciation and an understanding of the Christian faith, toward eventual commitment. These are not in any special order, though perhaps it may sound like it, since this last is really the role of Christian education, so I mention it at the end. But this is another very important factor we should keep before us when we seek to establish criteria for Christian adult education.

BENNETT: I would like to take off basically where Paul left off and push it in an additional direction. I think we have to ask ourselves very realistically, whose goals are we talking about? In answering this kind of question, I would like to attempt a distinction which I hope may be useful. In many respects, and obviously in many different capacities, we are all members of various educational organizations. These may be denominational, they may be local churches, they may be educational institutions, et cetera. And having said this, we might ask ourselves a further question about the nature of organizations and their relationship to people, particularly if we are to talk about education.

As I understand it, in simplest terms an organization is an arrangement of persons and activities to get certain kinds of work done. When we look at denominational programming agencies, this is substantially the same. They are arrangements of persons and activities in terms of a specific kind of work. Now actually, no organization can continue to function very long without some directives. Another way of putting it, some objectives. Objectives usually specify two things within the life of an organization. They specify, first of all, what the organization intends to do with relation to the people who are involved in its activities or its product. And, secondly, objectives will specify its working presuppositions in relation to these persons.

Now I take it that what we are here talking about, in terms of the goals of Christian education, is more accurately described as organizational objectives. What it is we intend to do in relationship to people and the presuppositions that underlie our efforts. Having said that, we might take a look at goals. As I understand goals in relation to the processes that involve per-

sons, we are talking about the purposes that emerge in the midst of their own activities and in the midst of their own development as persons and groups. We seek to specify the directions of their behavior and of their concerns. I seriously question that organizationally we can specify the goals of the educational processes of persons or of groups. I would not question for a moment that we can specify the objectives that we attempt to carry out and the presuppositions that underlie those with respect to those persons.

Underlying the distinction I have made then is this. As I see the relationship between organizations and persons, educationally, it is essentially a helping relationship. We are attempting to make available to persons the kinds of resources, the kinds of skills, and the kinds of professional help that will enable them both to define and to accomplish the goals which they develop. If we understand that this is essentially a helping relationship, then I think we can talk quite realistically about Christian education with respect to persons. By asking ourselves, as professionals involved in the life of organizations, with persons who use our services, what is it that we must do to be of maximum help to those persons in an educational process? I take it this would be an essential dimension of any discussion of goals in Christian adult education.

CAVERT: I would like to begin at the point of one of Dr. Bergevin's specific objectives, the one which he defined as helping to lead people into new areas of growth toward Christian maturity. And perhaps it is also an illustration of the thing Dr. Bennett was speaking about when he referred to the helping relationship. I take something which is quite concrete and in contrast with the general outlook you have been hearing from both Dr. Bergevin and Dr. Bennett.

Taking my cue from Dr. Bergevin's remark that one of the objectives is to help lead people into new areas of growth toward Christian maturity, I would say that if we were using the language of an earlier day, we might say that one of the objectives is to produce saints. I am using saints, of course, in the New Testament sense, as when Paul writes to the people at

Corinth and addresses them as "the saints who are in Corinth," meaning all the people in that city who are trying to take their Christian commitment seriously. Or, in Dr. Bergevin's phrase, to grow into Christian maturity.

The popular conception of the saint, I suppose, is one who separates himself from the secular life of the world. He is assumed to be somebody like John Bunyan's Pilgrim who was seeking holiness by escaping from the corrupting processes of the world. What I am thinking of is exactly the contrast of that type of saintliness. I am thinking of secular sainthood. One of my junior colleagues in the staff of the World Council, Hans Weber, a remarkable young Swiss, calls it "worldly holiness." He takes as its example, in contrast with John Bunyan, a man like Dietrich Bonhoeffer, the young German who paid for his courage in resisting the Nazis with his life. Like Bunyan, he wrote from prison; like Bunyan, he was deeply committed to Christian discipleship; but, unlike Bunyan, his type of holiness was to live in an un-Christian world with a deep sense of Christian witness and of Christian mission in all his relationships.

What I am trying to suggest is that in helping people grow into Christian maturity, Christian education must address itself to them in terms of where they are in the secular world. Well, actually, where do they live? They live, do they not, primarily in two places? They live in the home, and they also live in the place of their daily work. I am not going to discuss the question of what Christian adult education means in terms of family life. That has had so much emphasis that I think perhaps we can take it for granted.

I would like to concentrate somewhat upon what it means to be a mature Christian in the world of one's daily work and what the agencies of Christian adult education can do about that. It seems to me that the first thing we would have to say is that it calls for a really radical change in the whole conception of Christian service. If you ask the average layman about his Christian service, he will tell you, I suppose, about what he does for the church, the church as an institution. But what we have to do in our adult education is to help the laity to see not

that they must help the church but that *they are the church*. They are the church in the Biblical sense of the people of God out in the world. Their Christian service, if that is a correct assumption, is then what they do as mothers, farmers, factory workers, doctors, lawyers, journalists, butchers, bakers and candle-stick makers. The crucial question, then, about their Christian service becomes, what difference does it make in these respective occupations because they are committed to the Christian faith and the Christian life?

We might point out, incidentally, that this is in close accord with a basic Protestant doctrine, much neglected, the doctrine of the priesthood of all believers; or, as it is sometimes called, the priesthood of the laity, not merely in the sense that a man can approach God for himself, that he can be his own priest, but in the sense in which I have been pleased to discover Luther often used the term, a priest to others in helping them to know God and to be effective witnesses to God and the meaning of this for their lives.

To help people grow in Christian maturity, then, is to help them see their daily work in terms of its moral and spiritual significance. That I think has two consequences. One is that this is the only thing that really can redeem much of today's work from being mere drudgery in this day of automation. It is the one possibility of helping a man to see, however dull his job may be, that it may be after all his call of God, provided it is helping to meet the needs of members of God's family.

The second point is that it is the best way of raising the standards, ethical standards, in our business and professional life. It is this last point in which I am particularly interested. Gerald Knoff hinted at it in his address here Sunday evening. Isn't it time, he asked, that adult Christian education began to think in terms of people in their vocations, and education with regard to what people are and do in their vocations?

There has been some rather interesting experimentation of this in Europe, in England, for example, in what is known as the Christian Frontier Movement, and in Switzerland, at the Ecumenical Institute, by getting together little groups of peo-

ple from the same occupations or professions. A group of doctors meet together from time to time at regular intervals, a group of teachers, of politicians, of industrialists, of labor union leaders, and in each case asking what it means to be seriously Christian in the particular responsibility which this particular group of Christians have out in the secular world.

There has been a little experimentation of this in America. Dean Pike, before he left the Cathedral of St. John the Divine, was having a little group of doctors meet with him; and again I believe there has been a movement to get a group of lawyers together in the same terms, for the same kind of purpose. Still another way of going at it, and this is perhaps more likely to be that which you would have in a local congregation, getting a cross section of people from different vocations who share with each other such insights as come out of their own experience of how one is able to be more Christian in the place of his daily work, from Monday to Friday, instead of thinking of Christian service merely as something that happens on Sunday and in the church building. I leave it at this point, suggesting that one of the great objectives is to help people to grow into that kind of secular holiness.

LOOMIS: One of the steps that occurs to me the church must take—and that means I must take, each of us has to take, as part of the church—in moving through objectives toward goals, is a willingness to be open. This is a very costly willingness because there is so much that is frightening and it is so consoling to be closed. Already we have heard about the way of negation, or asceticism, or withdrawal from the world; and certainly the history of piety is replete with illustrations of how persons have found truth and have found God through separation, at stages of their development, and have looked within and looked beyond, and tried to close out what seemed to be distracting in their surroundings. Bonhoeffer's way, and that of a good many others, has combined the denial of selfishness in the negative sense of the word with an openness to human nature and the nature of those around us, a certain honesty that is unflinching in the face of real danger, and a certain courage that is willing

to face the uncertainty that comes from seeing the whole story.

A piece-meal solution can be put together very neatly. One that looks at all of man and one that is willing to see God as incarnate calls for a renewed effort to overcome the sin of schism, which is a sin we practice in our own bodies and beings when we separate parts of ourselves from other parts and live in logic-tight compartments, when we shut off our spiritual, our emotional, our physical and our social into little parts, when we cut ourselves off from other persons, when we relate to them in token or perfunctory ways. Openness means daring to admit the dangerous into consciousness or into interaction. In a sense it is following the example of Christ who came down from heaven and who descended into hell, and who could associate with publicans and sinners, and who could risk crucifixion. Whatever the risk may be for each of us and for each of our churches, each of our organizations, we should not underestimate it. But, unless we take the risk, I think we die on the vine, because we are cut off from the vine.

WILLIAMS: I am in the interesting position of having what I wanted to say already said twice better than I can say it, because completely on my own I had decided to turn to this interest in the mature Christian. But for what it is worth, I will give another and less adequate variant of this theme. I would put it this way, that one of the goals of Christian education should be to provide the roots of personal integrity. You notice the word *some*. I don't think we can produce integrity. I don't think we can even provide all the roots of it. But some of them we do have in our hands as educators and as churchmen.

I think of a statement by William Ernest Hocking in one of his books, that it is only the unpurchasable man who can create the good society. And I have tried to think about what it is in the Christian faith and community that becomes the root of the unpurchasableness of a man, this free self who can take in the whole of life, its glory and its misery, stand in the midst of it, and keep on creating and believing. And I would like to speak of just three aspects of this rootage of integrity.

The first has to do with what we mean by a person. We are

using that word, and it is a great word. I often think of a distinction in a book by Jacques Maritain, the Roman Catholic philosopher, a distinction between the person and the individual. I think there is a valid distinction. The individual is one among many, one who can be counted, who belongs, who reflects the life around him. You can collect data about him. You can test him in public opinion polls, and so on. But the person is more of a mystery. The person is one whose relationships to the group arise from his own freedom. He doesn't simply reflect the one among many, what the many do or what they may be; but his own being, his own selfhood is the source of his loyalty, his relationships to others. So that to be a person is not to be an isolated, atomistic individual. It is to be related at the level of freedom.

There are many things to be said about this, but I want to speak about just one; and that is the place of tradition as a root of personal being and integrity. It seems to me that one of the things that make people able to act freely and out of their own being, out of the midst of the pressures of life, is the knowledge of a tradition in which they stand, a tradition whose roots, whose depths, whose meaning are greater and deeper and broader than the immediate climate of opinion or feeling. A person without a tradition is like a man without a country. This doesn't mean that tradition by itself makes personal integrity. One can make an idol out of his tradition. There is a real tension here. But I believe we need to give much more attention to the way in which a genuine and creative and free participation in the Great Tradition makes for personal integrity and power to stand in the moment.

The second aspect of this, and Dr. Cavert spoke about it so clearly, the person is one who has roots in the human community about him. He has a family that he loves. He is a member of a nation. He has a national loyalty and love and pride. He loves the good earth and its satisfactions. He invests his life, and his life is a part of this ongoing life around him, these groups to which he is close and that count on him and he upon them.

At the same time, personal integrity certainly means that one knows that all of these immediate loyalties may have to be defied, cut off in some way. I am trying to think of personal integrity as the power to defy the cultural gods: the integrated personality, the group process, the successful pastor. Now these are good things, all of them; but the Christian faith, it seems, ought to actually produce people who never confuse these immediate cultural ideals with the kingdom of God. The person who can endure being solitary if necessary.

For some reason I, too, found myself thinking about the German generals and their associates who leagued together to assassinate Adolph Hitler. I have been reading an account of that, which was fascinating in its own right, but it seems to me that it has a good deal to say about integrity. You see, these men were schooled for generation after generation in loyalty to the nation, to the leader, to the army, to obeying orders, and the sense of struggle for personal integrity to no abrupt point. You can defy all of this loyalty in the name of another loyalty. Where does this come from? And all the ambiguities and tremendous conflicts in it? Like the man who was willing to assassinate Hitler if there were orders from above. Which meant that he would be willing to assassinate Hitler on Hitler's orders! This is what the struggle for personal integrity really means in the showdown areas of our society. Now, it seems to me, one of the aims of Christian education is to find the roots which enable men to love and serve their culture and not to worship it.

15. An Adaptation of Personality Theory to Include Christian Education

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THE INVITATION I received to prepare a paper for this Workshop was more specifically on "the influence of psychology, psychiatry, and psychoanalysis on ways of thinking of modern men." Within the general field in which I was asked to speak, I have chosen to narrow my subject to a consideration of several approaches to personality theory with what I conceive to be a necessary addition. The synthesizing nature of this paper is revealing of the several hats which the speaker finds himself wearing. By preparation a psychologist, by function a teacher of psychology and Christian education, by interest an amateur theologian: I find it necessary to fit my own religious experience and that of my clients into a meaningful pattern, some of the structural lines of which have been set by the other disciplines to which I am related.

I must acknowledge my indebtedness for the maturing and correction of some of the ideas contained herein to the papers and discussions of this workshop and particularly to the pene-

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trating and discerning presentations by Tom Bennett and Dan Williams. For the basic reporting of personality theories [1] and for the additions with their deficiencies I take responsibility.

It seems appropriate at some point during this Workshop on the Christian Education of Adults to give special attention to personality theory. It might seem as though attention should be directed only at learning theory. Of course we are interested in the nature of the learning process, but perhaps we are even more concerned for a theory which accounts for or gives us a model of the total person. Such a theory should give us some model of the structure, some account of the development of the structure, and some idea of the functions of the various elements within the structure.

We might assume that dealing in systematic fashion with personality theory would be one of the central concerns of the modern development of psychology as one of the behavioral sciences. Actually such was not the case until the period during and following World War II. Major contributions to personality theory did not come from the experimentalists who brought modern psychology into being. Rather, they came almost without exception from psychologists who were working clinically at helping to relieve the ills and the suffering of people. It is probably for this reason that so many people who have taken introductory courses in psychology, thinking to find something of use in working with people, have been left disappointed. When they have, on the other hand, taken work that was dealing with personality theory they have found this was most useful to them in their work with helping people.

In the area of personality theory there are two approaches which, although not in themselves adequate and complete, have commended themselves most to me. The first, which is a more or less orthodox psychoanalytic approach, proves itself most useful in seeing the person as an individual. The second, which is a very simplified field theory approach, is most useful in understanding the behavior of the individual within his cul-

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[1] For a good summary, consult Calvin S. Hall and Gardner Lindsey, *Theories of Personality* (New York: John Wiley and Sons, 1957).

ture. An adaptation of both theories is made to include in the theoretical model what to most Christians cannot be left out.

I. PSYCHOANALYTIC THEORY

The basic theory here presented in a very simplified form is that of Freud, but there are certainly traces of the ego-psychology of Hartmann, French and others. Furthermore, it will deal only with the nature and development of the personality structure.

The Levels Approach

In the treatment of his patients, Freud became quite aware that the personality is not all operative at a single level. He found that often symptoms were the result of conflict or of injuries of which the person seemed to be totally unaware—until through techniques which he discovered this hidden material could be uncovered.

This approach to an understanding of personality structure might well be seen by taking as an analogy a cross section down through the earth. On the surface it is easy to see plant and animal life, soil, rocks, water. Drill or drive ten feet, a hundred feet, two hundred feet below the surface, and usually it is possible to strike enough hidden streams of water that a supply of water may be had for use. Or by digging it may be possible to find coal or other minerals, or metals of various kinds. Drill another thousand feet and in some areas you may strike oil-bearing sand with gas deposits close by. But this is still not the total picture. A few years ago several farm laborers were hoeing corn in a field in Mexico. It was a quiet pastoral scene. But suddenly the earth began to shake and tremble, the corn field split wide open, out of the depths of the earth hurtled ash, rock and molten lava. And now there is a mountain where there had been a peaceful cornfield.

In a very real way this is suggestive of the nature of personality. Much behavior and many characteristics are quite visible. Of course the person himself is aware of these. This is the *conscious* level. There are other motives, drives, wishes, desires

which can be made conscious by an act of memory and recall. This level Freud called the *pre-conscious* or *fore-conscious*. But there is another level of which one becomes aware only in dream, slip of speech, psychotic breakdown, or by means of the techniques of psychoanalysis. The material at this level, which Freud called the *unconscious,* is material of which the possessor is totally unaware. However, such material is very much a part of the personality and may be the source of behavior which is completely inexplicable in terms of anything which is in the conscious mind.

If anyone listening has any doubt about the reality of these three levels, let him make the following observations: (1) give consideration to the clarity and sharpness with which he is attending to something—this lecture, I hope—right now; (2) bring back into focus the members of the panel which discussed last Friday the objectives of adult Christian education; (3) attempt to explain the last dream you had on the basis only of what you had been thinking about most recently. In the order of the tasks you see Conscious processes, Pre-conscious material, and the necessity for positing Unconscious material.

The Dynamic Approach

Not only is the personality structure characterized by varying *levels* of availability of material to awareness but also by varying types of functions. For these several groups of functions Freud devised his own vocabulary. It is probably no more nor less useful for its purposes than the language of theology is for its tasks. Both need defining.

The Id. The Id is the primitive original set of drives, instincts, energies of the organism before it has been modified in any way by its postnatal environment. One might say that the newborn infant is pure Id. This part of the personality structure poses only one question: Does a particular kind of activity provide pleasure? This is all that concerns the Id. There is not a question of reality, of time, of right or wrong. The only value is pleasure. The basic drives within the Id which seek

expression are the Life drives which may include the need for food, for oxygen, for warmth, for tenderness, for affection; and the aggressive or mastery drives. At one time, after World War I, Freud called these latter the Death drives; but even orthodox analysts have pretty largely dropped this idea and now speak of the aggressive or mastery drives as over against the Life or libidinal drives. Psychoanalytic theory holds that in this primitive part of the personality the only value is pleasure. It does not matter whether Mother is ill or tired, having had only two hours of sleep in the last twenty-four, when the stomach of the infant is empty he will cry until something is provided to alleviate the discomfort and give pleasure.

The Ego. Almost immediately after birth—maybe before or during birth—the new organism, with its primitive needs and drives, comes up against a world of reality which is other than whatever is the content of the Id. We may simplify by speaking of this world of reality as the physical universe which surrounds the child. He wants to be warm, and if he snuggles into the blanket he stays warm. He wants rocking motion, and if he cries in a certain way he gets rocked. He wants food, and if he starts sucking when a certain kind of thing touches his cheek and he turns his head he gets milk. Later he likes rattly noises and bright colors, and if he waves his rattle he hears sounds and sees color. In countless ways the drives of the Id encounter the reality of the physical universe. Relating himself to that universe in one way results in pleasure, in another way pain and frustration. As a result of the countless encounters between the drives of the Id and the world of reality there develops a part of the personality whose function it is to mediate between the world of external reality and the Id drives, preventing, as far as possible, the repetition of frustration of the drives and providing the reminders of the channels to satisfaction of the drives.

We might say that this Ego which develops is the conscious intellect with the responsibility for perceiving the external situation, for making a judgment as to what will be the maximum satisfaction of drive possible, and initiating the type of activity

to provide the maximum satisfaction commensurate with reality testing. M. W., eight months, had a strong desire to climb up on chairs. This went very well until she tried her method on a chair sitting under a table. Twice she bumped her back. Then she looked the situation over, pushed the chair out from under the table, resumed her play of chair climbing. This is Ego development and function. In countless situations the Ego develops and then functions.

The Super-Ego. There is another dynamic portion of the personality which develops as a result of the Id drives coming into conflict with the structure of the culture of which the infant is a part. The chief mediators of this culture to the infant and the young child are the parents. The parents have their own positive ideals and standards of behavior. Through love of the parents, and identifying with them, the child comes to accept many of these standards and ideals for himself. The resulting part of the Super-Ego is called the Ego-Ideal. If the child, or later on adult, fails to measure up to the Ego-Ideal he experiences a feeling of shame.

But the culture also has its prohibitions and the forbiddings of the culture via the parents result in the development of the negative part of the Super-Ego which is sometimes spoken of as the conscience.

The function of the Super-Ego is to act to prevent or inhibit the expression of the Id drives. The particular drives with regard to which Id and Super-Ego functions come into severest conflict are the sex drives and the drives which are aggressive in content since under many conditions these drives are not acceptable to society.

Critical Evaluation of Psychoanalytic Theory

1. In the exceedingly difficult field of treatment of the various kinds of psychopathology, psychoanalytic theory has provided insights which when followed through have helped therapists to deal more effectively with sick people.

2. It is profoundly deterministic in its approach to under-

standing. Theoretically all the important things that can happen to a personality to mold it have happened by six or seven years of age. One might expect this to lead to a kind of hopelessness regarding the prospects for adults. But Freud and his followers are patient and tireless in their efforts to break through the bondage of the rigid determinisms of childhood in the process of therapy.

3. Some critics have claimed that the theories are not based on the usual type of scientific evidence and are therefore unacceptable. It is true that one looks in vain in the writings of Freud for any tables of statistics, any coefficients of correlation with their probable error. But Freud did derive his theory from the most painstaking study over long periods of time of individual persons with constant checking and reformulating former positions that were not inclusive of new facts.

4. It is the depth and breadth and challenge of Freud's theory that have commended it so widely. It is the fact that Freud saw man living partly in reality, partly in phantasy; buffeted by conflict and contradiction, yet capable of rational thought and action; moved by forces of which he may be unaware and by aspirations which are out of his reach; frustrated—satisfied; confused—clear headed; hopeful—despairing; selfish—altruistic; it is this very complexity that gives the theory such an appealing ring of validity.[2]

5. The most disappointing part of Freud's theory is his lack of recognition of the part of religious experience in personality formation and structure. Freud could not get beyond religion as wish-fulfillment; illusion; and compulsive, defensive behavior. We cannot know all the reasons for his deficiency and that of his followers in this area. But if a theory is to have the quality of comprehensiveness it must take account of what is one of the most significant areas of experience for many of the world's population. To this task we shall address ourselves later.

But let us now examine briefly a second kind of personality theory.

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[2] See the evaluation of Freud in Hall and Lindzey's book.

II. DYNAMIC FIELD THEORY

In some ways the work of Lewin, who gave form and definition to field theory, and that of Freud are similar. Both were attempting to account for the behavior of persons by probing into the most complex motivations. Both were imaginative and spoke in picture symbols. For Freud these were brilliant and imaginative verbal symbols, sometimes even ancient myths. Lewin found his method of representation from the field of topological mathematics which is non-metrical but deals in spatial relations such as "being included in," "part-whole," and "connectedness-disconnectedness."

Structure of the Personality

The total objective environment within which a person exists is called the *foreign hull*. Not all of this is of significance at a particular time. Within this total objective environment there is a certain definable portion which constitutes the *psychological environment* of the *person* because he is aware of it and it is influencing him to some degree. Within the *psychological environment* is the *person*. The *person* and the *psychological environment* make up the *life space*. The *person* is composed of a *perceptual-motor area* which is contiguous to his *psychological environment* and of *inner cells* which may be in conflict or in harmony with each other but which at least represent differing desires and needs. Nor is the *psychological environment* usually a single open space but divided into many spaces representing *facts*. *Facts* may be joined and result in an *event* in the *life space*. Regions of the *person* and *environment* are separated by *boundaries* which have varying degrees of *permeability*. Regions of *life space* are interconnected so that a *fact* can influence another *fact*.

Dynamics of Theory

Structural concepts are the road map to a region; dynamics are the key to the power that is available for traveling there.

Energy. Since Lewin deals only with those phenomena which

become part of the *psychological environment,* the only energy with which he concerns himself is *psychical energy* which is what performs psychic work.

Tension. The state of a person or an inner personal region relative to another region is called *tension.* States of tension always move toward equalization in the various parts of the person. This resulting equilibrium does not mean the absence of tension from the total system. A *tension* exerts pressure on the boundaries of the system and tends to flow from one system to another.

Need. A *need* is the cause of increase of or release of *energy* in an inner personal region. It may be a physiological condition, a desire, or an intention. It is the equivalent of such terms as motive, wish, drive, urge. Lewin feels that a comprehensive list of *needs* would be of infinite length but that the only *needs* that are of significance are the ones currently operative.

Valence. A *valence* is the value of a part of the *psychological environment* for the *person.* It may be a negative value which means that it repels the *person.* Or it may be positive, which means that it attracts the *person.* The strength or weakness of a valence is a function not only of its ability to reduce *tension* but also of the strength of the *need* of the *person.*

Vectors or Forces. Psychological *locomotion* takes place whenever a force of sufficient strength bears upon the person. *Forces* have direction, strength, and point of application. These are represented by *vectors* (arrows of varying length, direction, and contact with the *person*). Psychological *forces* represented by vectors are properties of the *environment.*

Locomotion. This term refers to the movement through the *psychological environment* which is dictated by a combination of the above factors. A man notices in the church bulletin an announcement of the first meeting of a group to engage in the study of the Epistle to the Romans. This arouses a need which causes tensions in a Bible-study-wanting system inside the man; it causes the Friday evening Bible study to have a positive attraction or valence; it creates a force impelling the man in the direction of the meeting. It should look like this:
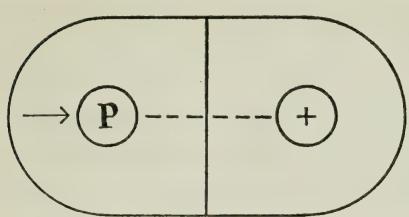
P = Person
+ = Bible study with + valence
→ = Force pushing P toward Bible study
| = Boundary between being or not being at Bible study

But it might look like this:
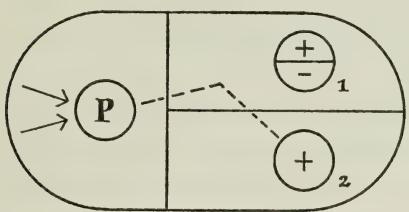
P = Person
$+_1$ = Bible study with + valence
$-_1$ = Disliked member with − valence
$+_2$ = Bowling with team from plant

Critical Evaluation of Lewinian Field Theory

1. In spite of very revealing and ingenious ways of representing determinants of behavior, one sometimes is forced to question whether the pictorial representations by Lewin say anything new or helpful. Are they anything more than illustrative metaphors?

2. Even though one accepts the idea that objective environment is of no significance to a person unless it becomes a part of his psychological field, it seems certain that there is a very fluid boundary between objective reality and the psychological environment.

3. Positively, one must say that here is a vivid and fresh way of thinking about people. Each person is a part of a dynamic field of forces which determine his conduct as they bear upon him who is already a complex system of internal cells. But at the same time each person is a part of the psychological environment of others and is entering into the determination of their conduct.

4. Field theory helped to rescue psychological theory from the apparently barren period of behaviorism preceding it, and man becomes a complex human being whose inner life is

acknowledged and who is seen as part of a complex social structure.

5. The element which, as a person who knows the reality of the God-man encounter, seems to be missing is some explicit representation of the reality in the psychological field of *ultimate reality*. The system is open to it but insofar as I know never makes it explicit.

III. TOWARD A MORE COMPLETE PERSONALITY THEORY

Both of the approaches to personality theory examined, which to this student seem the most adequate and useful approaches, omit any explicit provision for what from a Christian viewpoint seems most important—the God-man encounter.

I admit being only an amateur theologian, if indeed an elementary approach to accounting for and fitting into a meaningful pattern my own religious experience and that of my clients may be called theology at all. When I attempt to understand my total self there are certain events and experiences that I must account for. At age 10, a very strong feeling of guilt and of rejection by God followed by an elementary understanding of the Gospel, experience of forgiveness and being made right, baptism into the church. At age 15, a decisive experience of turning away from the vocational goal of West Point and a career in the Army. At age 17, turning down an all-expense scholarship in chemical engineering for what I clearly felt as God's call to the Christian ministry. At age 19, an experience of communication with a personal God on a mountainside in West Virginia which confirmed me in the ministry, as the result of which I preached every night for eight weeks in commitments to which I had been assigned. At 21, having the bottom of life fall out with the development of grand mal epilepsy, and then a man of God helping me back into a relation with God in which I became aware that if God wanted me to do something he would also provide adequate resources to make it possible. At 22, losing by sudden and from unknown cause my nearest

sister whom I had taken to college and who was on a Student Volunteer deputation trip—and the awareness that even in the loss of dear ones God is close by to comfort and sustain. At 23, as a graduate student in a department of psychology and psychiatry and pastor of a local church, being helped by George Truett to hear the call of God to preach a mission in my own congregation and discovering a power to witness of which I had been unaware. At 27, at the beginning of the war being confirmed by Albert Edward Day in the will to continue to speak the judgment and the mercy of God for all involved in the war. In repeated instances since, being prodded by God into a belated recognition of the essential unity of His church and a commitment to the promotion of its visible realization. Being guided by God into the choice of a wife. Being helped by other Christian brothers under the scrutiny of God to enlarge financial commitments to His work from the floor of a tithe to something more resembling an adequate response to God's own gracious gifts.

Enough of being autobiographical! But all addresses are either implicitly or explicitly autobiographical, and I choose to be explicit as to the kind of high points of my own conscious relationship with God over a period of 35 years which I find it necessary to take into account in my own personality.

Adapatation of Psychoanalytic Theory

Because a theory must be comprehensive to be satisfying, I find it necessary to posit another part of the personality structure somewhat related to the Id, Ego, and Super-Ego.

The Thou or Spirit. Certainly much of ultimate reality and much of God are mediated to the person by way of the physical universe. Mountains in their grandeur, the starry sky, a brilliant sunset, the miracle of reproduction, the awesomeness of fission or fusion of atoms—all of these speak of something far beyond our total understanding. And these are the areas of Ego function. Much of God is to be seen in the impingement of the culture both through its ideals and values and through its prohibitions and taboos. These are areas of Super-Ego func-

tion. Nor is it beyond the realm of likelihood that the Almighty may at times be expressing Himself most clearly in the drives toward tenderness or mastery proceeding from the Id itself. But beyond all of these, it is my deep and growing conviction that there is the realm of true mystical experience in which God encounters the drives of the Id directly without benefit of any mediating agent. The witness of the Christian is that the meeting may be the result of a long search by the individual or may clearly be the result of a long pursuit by God. Some people may say, as a matter of faith, that the initiative is always from God. Here psychology has no way of giving an answer. It would seem as though for some the search is initiated by them before ever they become aware of the presence of the Almighty. But in the light of what we know of repression, who can say that they know for sure the initiative in the encounter was from them?

At any rate, when there is a meeting between God and the drives of the Id, there comes into being a new and dynamic part of the personality structure. This I would call the *Thou* or *Spirit*. The manner of development of the *Thou* seems almost as simple as any of the other parts. The two parts of the creation myth tells us, I believe, that the *Thou* comes into being in two ways. First, "God created man in his own image" seems to say that a God who is a personal spirit created man out of stuff that has in it the potential for responding to the approach and encounter with God. By creation man is made of stuff that can become *Spirit*. In the other part of the myth are the words, "then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being [spirit in some translations]." What this seems to say is that although man is made of the common materials of earth, when he meets God the encounter results in the development within the personality of that which is "God in man."

One may ask, what are the occasions of this God-man encounter in which there emerges this *Thou* portion of the personality? The answer is to be found in the written and spoken witness of many people. The beginning of God-awareness

and response is a feeling of at-oneness and security as the small child worships with the family what he cannot see but perceives as real. Becoming aware of one's own wrongness and need for forgiveness and the engulfing feeling of rightness with the experience of forgiveness. The experience of being "called" or moving into a life work with the certainty that "here God bids me work." The experience of oneness with the people of God (church) in baptism or in confirmation. The experience of oneness with God through Jesus Christ in the Eucharist. Were there time it would be a profitable detour to consider the intimate relation between Jesus' evident desire for his disciples to be like him; his words in the upper room, "this is my body . . . eat it"; the potency of symbolic act; and the great significance of the major character forming mechanism technically known as introjection. Mystical experience of many kinds from the "heart strangely warmed" of John Wesley, the "inner light" of George Fox and John Woolman, "the moving of the Holy Spirit" of many Christians of all times. These and many others are the occasions in which a man meets God in such manner as to make some response and bring into being the *Spirit* or *Thou*.

If I were to attempt to speak of the function of this *Spirit* part of the personality I would find it difficult indeed. As the conscience is the inner representation of culture, I believe the *Thou* is the constant, always present representation of God. Because man lives in a universe in which God is the ultimate reality, I believe a man feels most security and most meaning in that universe when he carries with him always the growing resultant of his encounter with God. Because I suspect that neither physical drive (*Id*), conscious intellect (*Ego*), nor internalized social control (*Super-Ego*) can survive the erosion of death, I am pressed to believe that it is this *Thou* portion which is the beginning of eternal life and the core of "the incorruptible and immortal." This, it seems, represents at least some beginning speculation as to the manner in which the *Spirit* functions or serves the total person.

Here, then, we have in the addition of the *Thou* to *Id, Ego,*

and *Super-Ego* a full-orbed structure of the personality which encompasses what man experiences and what he becomes.

Adaptation of Lewinian Field Theory

Field theory endeavors to account for the behavior of a person by assessing the forces which are operating within his psychological environment and by seeing these in the context of the internal situation of the person.

To leave out an explicit representation of God as one *fact* in the psychological field of many persons would make the dynamic representation meaningless because God may be the major force in the field. Consider the call of an Isaiah, the change of heart about Gentiles of Simon Peter, the awakening of Luther, the decision to be a witness by William Carey, the willingness to suffer of leaders of the Confessing Church in Germany. The presence of God as a dominant force among many other forces is clear in these and many other instances.

But it is doubtful whether representing God as one force among many in the psychological field (although He is) does justice to the picture of His real place in the force field any more than seeing the church as one among many social institutions in a community (although it is) does justice to it. A more careful analysis of the situation for a Christian who has a viable and vital doctrine of the Holy Spirit would have to recognize that God was in many of the other forces at work in the field *but is not limited to them.* To say it another way, God works through the forces which are already in existence in the psychological environment of a person, *but God also has His own way of direct encounter with a person.*

IV. IMPLICATIONS FOR CHRISTIAN ADULT EDUCATION

It would seem there are implications that may be seen from the preceding personality theories and their adaptations. The following implications appear to the present writer:

1. The external scene influencing behavior, either in the im-

mediate situation or over a longer time, is extremely complex.

2. Behavior is not usually changed by adding a small homily, whether sermonic or as educational objective, to the effect that "as an adult you ought . . ."

3. The church cannot deal relevantly with those it seeks to influence by withdrawing conceptually from the community scene nor by withdrawing from the influence structure.

4. The church in attempting to help determine issues will not only pray that God may act directly, but will see the necessity for opening doors for God to work through people and agencies other than itself.

5. Educators will remember that many of the motives of people reside at levels which are not readily available for their view nor even for that of the persons themselves.

6. Educators will realize that adults are not completely free to learn and acquire new modes of behavior. There are profound determinisms built in during the first five to seven years.

7. Educators may consider carefully whether adult education which aims at attitudinal change will not share much more in the nature of therapy than will that of the learning of children.

8. Educators will use every means, and especially such as cut through the defenses of adults, such as symbol, drama, identification with a role, to open doors for the Divine-human encounter as a result of which man's spirit continues to grow.

16. Toward Better Methods of Communicating the Christian Faith

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THERE ARE MANY methods of communication and teaching. To be assigned a paper on "Better Methods" implies that newer or more adequately proven methods are available and can be applied to a communication of the Christian faith. Indeed, newer and better methods for adult education can be readily obtained from the Adult Education Association [1] that are attractively prepared and field-tested for practicality. Whether methods that are productive in general education or in community-oriented educational projects are uniformly usable in the Christian education of adults depends upon one's interpretation of Christianty.

This paper proceeds on the assumption that, in general, Christian education for adults is an attempt to help them form a proper relationship with the God of the Bible, known to us primarily in Jesus Christ. Methodology is intimately and inseparably bound up with this effort. If we take this general pur-

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[1] 743 N. Wabash Avenue, Chicago 11, Illinois.

pose seriously, methodolgy does not have independent status but is functionally related to the purpose. Using this approach will cause us first to note the characteristics of the Christian faith that affect its communication to adults.

BIBLICAL REVELATION AND METHODOLOGY

Biblical writings affirm that God breaks through the human situation and discloses Himself to man. How He does this and how it is to be interpreted today remain our prime theological concern. But the way the Bible describes this process gives us an invaluable description of the general method by which the faith is communicated.

God's Disclosure

God's disclosure of Himself is (1) to a person, (2) in a situation, (3) about events, (4) directing action towards God's purpose for His people. It is difficult to think of an exception to this pattern of God's relation to man. The account of the giving of the Ten Commandments seems to be an exception because the commandments are stated as propositions. Yet, if we assume that Moses was struggling with the problem of establishing a moral code that would become the foundation of a stable society, then we can say that the Ten Commandments did show God's will for His people; and the highly specific character of the precepts shows they were intended for ordinary life situations. Jesus' interpretation and application of the commandments show that He expected them to be used in the light of the current human situation and not as static requirements. "The Sabbath was made for man, not man for the Sabbath," Jesus declared. Usually, however, what is disclosed is God's will for events that confront a person, the apostle Paul being a dramatic illustration of God's relation to Paul as a person in a tangle of highly specific concerns. We must not let Paul's conversion dim the brilliance of his subsequent life during which time he sought the "mind of Christ" for the daily problems that confronted him and the developing Christian church. Al-

though all of Paul's letters reflect his inter-action with the issues of life, I Corinthians shows how specific were the events to which he spoke, such as a man living in immorality (Chapter 5) or church riotousness growing out of a misunderstanding of the communion (Chapter 11).

Perhaps we should be more specific with each of these four characteristics of Biblical revelation and draw general inferences for educational methodology.

1. *To a person.* To say that revelation comes to a person means that the individual is the locus of faith and the focus for our endeavors. Furthermore, we can partly describe what a real religious experience is, for we observe in Biblical models that the experience was illuminating and that it made profound changes deep within the being. Through the experience of these people they came to understand God's significance for their lives. This knowledge of God was an understanding of His significance to them. This conception of knowledge is not synonymous with subject matter; rather it connotes a deeper level of understanding that goes beyond the rational and engages the affections, the sentiments of a person. Thus, to know God in the Biblical idiom is closely parallel to the type of knowledge found in the marital relation; a figure of speech which reappears in the New Testament in the description of the church as the "bride of Christ." Subject material about this deep religious experience represents an enduring description of what was true to someone and, by inference, what might become true again to someone else. Thus in the Christian education of adults we can never be satisfied with transmitting information, communicating doctrine, or interpreting official theology. However, it is possible and indeed highly probable that through these formalized materials one may experience the meaning of God for his life.

2. *In a situation.* Persons live only in a situation that is time-bound and culture-bound. The reality of life is the situation in which people find themselves. It is for this reason we say a revelatory experience is one that comes to a person in his situation; otherwise God would have no significance, would not

change, modify, or re-direct his life. A person comes to his awareness and understanding of God through the specific set of circumstances that operates in his life. In the Biblical story we are almost always given an account of the situation through which a revelatory experience comes, because it is as a person changes his perception of his situation that he obtains a confirmation of God's active presence in his life. Thus, there is a "holiness" about each person's situation that causes us to take off our shoes in respect for the concrete reality he faces. Educationally, this means that our methods must be kept open so that individuals can freely explore their perception of the meaning of God in their situation. Methods can never be arbitrary and certainly should not be rigidly enforced even when democratically determined.

3. *About events.* Events are social and have a reality apart from an individual and his situation. Events are constellations of force that move people or to which people react and interact as they organize their corporate life. Events are historical in the sense that we can describe them with a measure of objectivity. Events affect persons and persons make events. The structure of our community life in industry, government, war, social mores, family, etc. create events to which we must respond. Again, looking at the Bible, we are struck with the historical character of the Christian faith—historical in the sense that it is directly related to the events it describes. Furthermore, Biblical characters who claimed to have the "word of the Lord" always spoke of events that were the common problems of the time. Educationally, this means that adult Christian education is not complete until it is in inter-action with the events of the contemporary world, and that part of the task is a continual interpretation of the faith to meet new conditions of our common life.

4. *Directing action towards God's purpose for the world.* In short, what is revealed in the Bible is God's will for His people. In the Old Testament this is strongly ethical and moral, relating to the covenant with Israel. In the New Testament the ethical is re-interpreted by the concept of God's love, which is

demonstrated in Jesus Christ and which is to be re-enacted in succeeding generations in the church. The first story of man we have in the Old Testament is the failure of Adam and Eve to obey God's will; and in the New Testament the writers refer to Jesus as the second Adam, for he shows man more completely and demonstrates perfectly what it means to do God's will. This aspect of the Biblical revelation is most difficult for us today. Not only are the events with which we work vastly different from many of those in Biblical times, but also it is hazardous to find clear guidance that we can confidently assert is God's will. Nevertheless, to fail to help adults in their areas of decision-making or to omit guidance for contemporary events is to proclaim a partial gospel that can easily become egocentric and sentimental. Educationally, this means that we must lead adults into action in those areas where we have rather clear guidance such as integration of all races in the church, the right of minority people to justice and equal treatment by community agencies, and moral sanctions based on individual worth. In many areas where we are uncertain we must lead adults into discussion and tentative exploration in order to obtain, in some measure, the "mind of Christ" for our day.

The Christian education process

This four-fold process is the means by which we appropriate and communicate the Christian faith. The Bible and the church stand as a testimony to this process and they are also the means whereby the process continues. Each element in the process is interdependent and interrelated so that each affects the other. When a group seeks to express its faith in its common life, its members will inevitably learn more about their faith and will deepen their understanding of the human situation in which they live. Education proceeds on the principle of growth, while the Christian faith proceeds on the principle of being "simultaneous-with-Christ." These two principles are not academically compatible, but they can be harmonized within the context of the church when this process is going on continuously. In

Biblical language it is termed "growth in grace and knowledge of our Lord Jesus Christ."

Moreover, this process gives us a Christian education strategy; for, if these things be true, we must start the Christian education process with adults. Adults know the issues of life to which the gospel must be related. Adults are the responsible agents for creation and maintenance of our church and social life. We have had adult education in the church, of course, but too often it has been an end in itself rather than a quest for a living faith. We have had an emphasis on the home and parent education in our newer curricula, but this tends to make adult education child-centered! The point being made here is that the very nature of the Christian faith causes us to develop an adult program in our church that is good and desirable in itself because it is an inevitable corollary of the faith.[2]

ADULTS AND METHODOLOGY

As Christian educators we must make a deliberate attempt to foster the Christian educational process among adults. Our description of this process has shown that we must be keenly aware of the situation in which adults find themselves. This means the social, political, economic, and personal conditions that characterize the community in which we live. It also means the general factors obtained in adulthood that affect our methodology.[3] Let us look briefly at five of these factors:

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[2] C. Ellis Nelson, "The Divine Constraint of Christian Education for Adults," *Union Theological Quarterly Review*, November, 1957.

[3] John E. Anderson, "Teaching and Learning," in Wilma Donahue, compiler, *Education for Later Maturity* (New York: William Morrow and Company, 1955), pp. 60-94; Irving Lorge, "Adult Learning," *Adult Education* 2:156 (June, 1952); Vincent McHugh, "Toward a Theory of Approach in Adult Education," *Adult Education* 1:174 (June, 1951); Robert K. Merton and Alice S. Kitt, "Contributions to the Theory of Reference-group Behavior," in Guy E. Swanson, editor, *Readings in Social Psychology* (New York: Henry Holt and Company, 1952), pp. 430-55; Peter E. Siegle, "Mountains, Plateaus, and Valleys in Adult Learning," *Adult Education* 4:146-50 (March, 1954).

Ability to learn

In work with adults we sometimes become exasperated at their resistance to learning. We need to remind ourselves that the capacity to learn does not diminish greatly after the age of 20. In fact, if we adjust instruction to the adults' tempo, they can learn as well as they did at the age of 20. On specific matters such as reading and vocabulary tests there is no significant difference in ability between ages 20 and 60. In matters such as mathematical skills the poorer performance of adults in comparison to youth at age 20 is due almost entirely to disuse of that skill. Desiring to learn is dependent more on the person and his previous experience with learning than it is on his age. In fact, fatigue is not too important an item; the Harvard Fatigue Laboratory has shown that industrial workers' productivity does not decline much after age 45 and that workers between ages 45 and 60 can be considered steady in their production rate.[4]

Attitudes and interests of adults are dependent on their experiences prior to adulthood. Aging itself does not bring resistance to change as much as it stabilizes and in a sense crystallizes interests, values, and concepts. Interests of adults do change. Furthermore, adults can learn completely new interests, thus giving us pause if we think that Christian education should be based primarily on present needs and interests.

Situation

Adult learning is more complex than the previous section would imply, for the learning that takes place is largely determined by the group with whom the adult learner identifies himself. There is a deep emotional bond between himself and a group in which he finds his well-being. This group is the effective agent for his interest or lack of interest in learning. The

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[4] Irving Lorge and Rose Kushner, "Characteristics of Adults Basic to Education," *Review of Educational Research* 20:171-84 (June, 1950); Irving Lorge, "Capacities of Older Adults," in Wilma Donahue, compiler, *Education for Later Maturity* (New York: William Morrow and Company, 1955), pp. 36-60.

group is partly a result of a class-value identification and partly a matter of his own conscious assessment of his goal in life. Denominations and local churches often have their social and class orientations that cause the adults to come to the church with preconceived ideas of how learning should take place as well as what its content should be. To take a group of adults in a lower class church, people who all "work for the other fellow," and to require that they start learning under extremely permissive and free discussion methods is to arouse too much anxiety, block their thinking, and thereby fix more firmly the attitude that they can't learn or that they must be lectured to.[5]

This means that we must always start with a group. Within the group's conception of method and content we must begin. As a group progresses in its understanding of the Christian faith and as confidence and achievement come to the group, so the group can move ahead in self direction. This does not mean grading *down* the learning experience but rather grading *into* realms of experience that represent the group situation.

Motivation

Motivation for learning is the most difficult problem in adult education. Generally speaking, adults do not need new skills or knowledge. They already have the basic working repertoire of experience necessary for what they are doing. Part of the child's native enthusiasm for learning comes because each new learning experience brings him more control over his environment, more pleasure in living. The adults have consciously passed through his phase of life. Furthermore, most adults have been reasonably successful in meeting life's problems and there is little motivation for a person to learn when he is not disturbed or is not facing a problem.

This means that adult education in the church must be significant. That is, it must have meaning for life today. We should judge everything we attempt to do with adults not on

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[5] Maria Rogers, "Autonomous Groups and Adult Education," *Adult Education Journal* 6:178 (October, 1947); Peter E. Siegle, "Adults as Learners," in Adult Education Association booklet, *How to Teach Adults*.

the basis of whether it is good, interesting, or desirable but upon whether it has meaning for us today. Furthermore, we must not avoid complex issues. Motivation rests also on challenge, challenge commensurate with a person's or group's resources. Interest lags when matters become routine, easy, repetitious, or insignificant. Motivation is also related to the leader, his ability, the clarity with which he can handle issues, the preparation he makes, his enthusiasm, and above all his general interest in the group.

Participation

Adults bring to a learning situation all their past experiences of learning. Some of these experiences were not good; some were failures. Some have come to fear almost any new situation because they feel so inadequate personally and have achieved so little in the real world of affairs. Adults are often particularly afraid of making mistakes; they often feel guilty over errors on the assumption that since they are adults they are expected to know better. Furthermore, adults worry about wasted time, money, and energy when mistakes are made or when accidents occur for they know the value of these things. They therefore tend to avoid experiences where these unpleasant things might occur. Of course, a child never worries about these things too much, for he is accustomed to and indeed is expected to make mistakes; so this problem is no barrier to his participation in work, play, or learning activities. Also, adults are often reluctant to move ahead in learning situations because they are acutely conscious of the quality of their work and they are afraid of judgments that might be made by friends or by the group if they do not do well.

This means that in adult education we must plan for and produce success. By success is meant a person's feeling that he has moved ahead in his ability to do something, that his knowledge has expanded, that he understands better, that he has gained more confidence in his feeling about himself or the group, or that something has happened that was expected and desired. The leader must help the group realize that we

learn through our errors and must not use criticism or social pressures to force a person to participate. When a person does participate, the leader should help him succeed in whatever he is trying to do. Learning is more rapid when a person participates in the activity.

Accomplishment

Adults come from a situation where things happen—in business, in work, or in the home. They too quickly equate worthwhileness with activity, often assuming that vast amounts of the one equal the other. Offices held, deeds done, money made, contests won, advancements achieved, and honors bestowed are all part of the American idea of the "good" life. The adult education work of the church is often considered inferior because it isn't going anywhere and there is no way to tell whether it will go anywhere.

This means two things for adult education in the church:

First, it is proper to let the group's desire for achievement be the motivation behind a genuine interest in tangible results and periodic evaluation of the group's work. Pride in achievement, though potentially dangerous to the spiritual life, is a worthwhile motive if we confine the sense of achievement to the spiritual welfare of the group and if we are alert to let the group help play down individual honors.

Second, we must help our group work through the concept of achievement so that it will begin to see the importance, indeed the *prime* importance, of changes that are made within individuals and within the group—changes deeper than surface manifestations and for which there can be no measurement.

HELPING ADULTS PARTICIPATE IN THE CHRISTIAN EDUCATION PROCESS

If our assumptions about the Christian faith and adulthood have been reasonably correct and if our implications for methodology have been accurate, how do we proceed in a practical

fashion to involve adults in the Christian education process? Let us examine three approaches to this question.

Leader-directed group

Until recently there was little doubt that an adult group was to be led by a leader either in terms of lecturing or leading a discussion. In any case the group was to appropriate the knowledge, attitudes, beliefs, and teaching skills of the leader. This approach assumes that the Christian faith is largely dependent on knowledge of the Bible and the historical tradition of the church. One's knowledge of this mass of data qualifies him for teaching. To be sure, we described the leader as a person who demonstrated within his life the faith he was teaching; but in practice we generally believed that one's ability to teach was closely related to his knowledge of the Bible and that authority to teach flowed from that fountain of knowledge. In this sense, adult education simply continued in less effective form the idea of the teacher being wiser and more mature than the pupils, the pattern of thought generally followed in all educational activities of children and youth. Although the conception of the teacher as the one who makes, enriches, and leads the group is being challenged today, most of our adult church work still proceeds along the pattern of leader-directed groups.

The weaknesses of the leader-dominated adult group are well known: the group's educational work can advance no farther than the resources of the leader; material is selected on the basis of the leader's needs, interest, and competence, which makes relevance to the group a haphazard affair; participation is limited; and the impression made is that Christianity is closely related to logically constructed intellectual beliefs.

Group-directed leaders

For several decades this idea of adult education has been severely challenged by the group process method. Here the idea is that the group determines the leader.

Linked with the theory of group-defined leadership is the affirmation that groups are extremely important in the forma-

tion of a person's attitudes and values and that understanding group processes will enable one to control and direct learning. Group activity in problem solving, motivation through participation, and modification of attitudes through group interaction are characteristic of this educational methodology. All of these points of learning through the group are closer to a method for communicating the Christian faith than is the leader-dominated group situation.

However, an assessment of group process in the Christian education of adults must take into consideration two points that might limit its usefulness in church work. *First,* the necessity of having as our goal in Christian education the inculcation of faith in the God of the Bible. To meet the God of the Bible means that we will, according to past accounts of God's self-revelation, have a disturbing experience that will puncture our pride and cause us to submit our will to God's will. One will change his understanding of life if he knows the God of the Bible, and he will inevitably have to live in conflict with all the idols and false beliefs that man has created.

This goal is not in harmony with the purposes of many who advocate group process methodology. Although devotees of group process resist the criticism that their method is adjustment-minded, it is fair to say that it developed in America in a period when many sociologists were concerned with bringing about adjustment, harmony, and a reduction of tension. Kurt Lewin, the founder of group process methodology, started on the assumption that social conflict is disfunctional and disintegrating. His method was specifically designed to reduce conflict and bring about social control. L. A. Coser in his book, *The Functions of Social Conflict,* has pointed out that conflict has a value that must be considered in a democratic society. A reading of Floyd Hunter's *Community Power Structure,* wherein he shows how a few men at the top of a power pyramid mold opinions and make decision for a whole community, should make us less sanguine about equating group process with effective government.

Nevertheless, within the Christian faith we must deal with

conflict situations. Take, for example, the first ecumenical conference held in Jerusalem about 52 A.D. and reported in Acts 15. The account says there was "much disputing" and necessarily so, for a realistic conflict was in progress. But let us note the creative possibilities in conflict. In a conflict situation we must decide. In that sense it is a religious act, for it takes all of one's being in a commitment to what he knows to be true in life. One cannot weigh, guess, or examine very long in a conflict situation. One must get on one side or the other, or be shot from both sides. In the Jerusalem conference a small group, made up of at least Paul, Barnabas, Peter, and James, out of their experience with the God of the Bible affirmed the truth that in God's sight no person is unclean by reason of race. That conflict situation cleared the air and gave direction and purpose to the early church. And so today keen, sensitive people receptive to the spirit of God cannot help bringing about conflict in the church, but it is a creative conflict that will in the end honor the church by continually reforming the church.

Conflict can be a sign of strength. In groups such as civic or luncheon clubs that appeal to a small and often insignificant part of our lives, we seldom have conflict. In fact, when conflict arises the club officers usually work quickly to put down the conflict and obscure the issues because they realize that the ties that bind them together are too delicate for a struggle. There is strength in groups where people are not afraid to differ. The closer the relationship and the more significant areas of our lives involved in a group, the more apt we are to have conflict. But under the discipline that God will make His will manifest, the Christian group can be strengthened in its disagreements. Paul and Barnabas who fought side by side in the Jerusalem conference had a sharp conflict over John Mark's worthiness as a leader when they were leaving Jerusalem. Yet it did not shake the belief of these men, and later Paul was able to commend Mark saying that he was useful to him in the ministry. (Col. 4:10; II Tim. 4:11).

The *second* matter that must be involved in the assessment of group process within the church grows out of the first,

namely, that if faith in the God of the Bible is our goal, then our group experience must be related to that purpose. Too often some devotees of group process have assumed that group experience in itself is the desired end. But experience alone is not enough. People will not necessarily learn even democratic skills or values through group experience. As Bradford has pointed out, objects fell for thousand of years, but that experience did not develop a theory of gravity.[6] Furthermore, experiments conducted by the Research Office, Continental Army Command, show that an army unit that was good at one activity was not necessarily good at another. For example, fellows who choose each other as off-duty companions performed more poorly when operating their equipment than those whose crews were limited in their association to duty hours.[7] This is not to deny the importance of group experience in learning, for learning is best done in groups and this is particularly true of adults. When an adult gets an interest or a hobby, he immediately joins a group doing the same thing. It is to say, however, that in Christian education we must judge the value of group experience by its ability to lead individuals and the group to the realization of faith in God, and to actualize His Will in the world. A group of bank robbers can have all of the creative experience of a group: group cohesion, interdependence, sense of direction and achievement, growing group maturity, development of individual and group proficiency, mutuality, etc. But they are still bank robbers!

Purpose-directed program

How then can we proceed in a manner consistent with the Christian faith we desire to communicate? Purpose should control our entire efforts. We have been saying that generally this purpose is to inculcate faith in the God of the Bible. Both the leader and the group would be working to understand God and

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[6] Leland P. Bradford, "Characteristics of Groups Basic to Adult Education," *Review of Educational Research* 20:185-90 (June, 1950).

[7] Francis H. Palmer, "Leadership and Group Achievement," *Adult Leadership*, June, 1956.

serve Him in their community. In this sense we would all seek to be disciples, none masters or leaders. From our purpose would come our program with neither leader nor group the dominant factor but rather each subordinated to the work that should be done in the church and in the community.

To do this calls for leadership. Adult education as we know it in most of our churches will require a leadership trained to create the group inter-action necessary for creative thinking and planning. We must continue to use group processes, but group processes that are subordinated to our purpose. Groups of adults cannot help enjoying each other; and under modern conditions in our American churches they even enjoy the church as an institution. But if we leave our adult education at this point we are simply developing religious clubs, helping members learn *about* religion. The Christian faith when understood will not leave us as spectators but rather as active participants in the issues of life.

Specifically, then, in what way can we utilize group procedures to help adults learn ways that will not cause us to minimize the faith itself? It is not easy to lay down rules that have universal application but there seem to be four rather clear steps that should be taken by an adult group in a church that will best utilize all that we know about adult learning and lead to a better understanding of the Christian faith.

First, the adults will consider their life situation in the light of the Christian faith and will identify the areas in which they want clarification and help. Specifically, they will seek to understand the God of the Bible and His will for their situation in their church and community. This is a creative venture and it demands careful handling by the leader to help the group cut through the formalities of religion to the person of God. The group should not be forced beyond its capacity for group work, nor should it be led artificially into areas of interests by the leader. The leader functions as a catalytic agent and he must have faith enough to believe that adults can formulate their deepest spiritual needs.

Second, they will develop methods for helping the group in

the area of spiritual need that has been determined. Under some circumstances they will elect a series of lectures, other conditions will indicate audio-visual aids or group discussion methods for classroom work. On the other hand, they may dispense with normal educational devices and do something quite different to actualize the goal which they have set for themselves. In modern architecture we say that form follows function; so methods in Christian education are selected to help us do the work we must do.

Third, they will plan for the necessary leadership to carry out the work. This means selecting leaders from the group in the light of the methods determined for the work to be done. Moreover, whatever organizational structure is necessary will be determined and established for the work outlined.

Fourth, they will put into action what they have been developing. Action is an outgrowth of learning but action is not the end of the process. For in activity one continues to learn; in fact, the group will be drawn closer to the realities of life and new questions will arise and old modes of thought will be disarranged. Thus, the cycle starts all over again. Furthermore, in activities we have an evaluative phase of group work, for the group cannot help judging its own assumptions, abilities, and maturity.

An adult group following the above educational scheme will find before long that it will have several cycles of work in progress and that the process of keeping the enterprises going properly will become more complex. The need for leadership is not lessened. At first, working with an inexperienced group, the leader will have to insist on following an outline for developing a program such as has been suggested. The leader can do this without becoming authoritarian, for the content of the experience through which the group will work is determined by the group. Therefore, it will be at their developmental level. Enthusiasm is engendered when real issues are faced honestly, even those issues which cause conflict. In fact, tension should be expected in individuals as well as in the group, for adults have already learned to be anxious in learning situations. Dis-

turbance is a prelude to learning. As attitudes are changed, clearer visions of God obtained, old defensive beliefs discarded, fresh energy will cascade to the surface to empower projects that now have become an active concern. Going through the cycle will give the group a justifiable pride in what has been accomplished; members of the group will know that the real change took place deep within themselves.

As new cycles of study and work are sponsored, the leader's role will change. He will find that a variety of problems can arise. The group's enthusiasm can lead to over-confidence which will cause its members to short-circuit good planning; individuals will seek to exploit the group; the success of the group will attract others and size will become a problem. There are ways in which all these problems can be handled; but in every case a skillful leader must make judgments and must artfully lead the group to a consideration of ways of handling these new developments. Although the group increases in wisdom and responsibility, the leader never shifts his own particular responsibility to the group. This does not mean that a certain leader must stand guard; rather it means that some responsible and experienced leader is always present to help the group think through its problems. Fortunately, the very process described is very productive of leaders, so that in healthy group work, leadership education is going on all the time.

17. Toward Better Adult Curricula

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As long ago as 1930 the *International Curriculum Guide* described the curriculum for adult Christian education as consisting of "all the activities and enterprises which the church provides, uses, or recognizes for the purpose of contributing to the religious growth and welfare of men and women and the moral and spiritual development of group life." [1] With equal breadth of interest the United Christian Adult Movement in 1937 adopted seven areas of adult experience in which it was recommended that the program of Christian nurture should take place.[2] Despite these far-reaching proposals from interdenominational organizations, actual practice in adult education has tended to retain most of its now almost century-old patterns. In all too many local churches the adult curriculum is little more than traditional Bible study and, more often than not, the teacher is the only person who does any studying!

[1] *International Curriculum Guide* (Chicago: International Council of Religious Education, 1930).
[2] *Report,* (Lake Geneva: United Christian Adult Movement Conference, 1937) p. 11.

It is not the purpose of this paper to make a whipping-boy of the International Uniform Lesson series which was adopted in 1872 and is still very much with us. This marked a definite step forward in Christian education and has served the church with considerable success through the intervening decades. The fact that Christianity even attempted adult classes is a resounding testimony to its faith in mankind, when one reviews the then prevailing pessimism about adult abilities. Twenty years after the appearance of the Uniform Lessons no less a psychologist than William James was still saying that adults had acquired all the new ideas and patterns of learning by their twenties. Beyond that date little that would be new was possible.[3] Despite this estimate, the church confidently set to work providing instruction for its mature members. Of course the educational situation in that day was considerably different from the present. Less than 10 per cent of adults had attended high school! Hence, a major original purpose focused on attaining religious literacy and this was expected to be accomplished primarily through systematic Bible study.

With the passing of the decades vast changes have emerged. Not only has high school become a customary achievement, a significant per cent of today's adults have attended college. This implies that the contemporary person is educable at a considerably higher level than was his late nineteenth-century counterpart. Not only have the horizons of ability been raised, educational procedures themselves have been revolutionized in these years. A visit to the children's division of almost any church quickly validates this. There the usable findings of public education have been adapted to the Christian nurture of the child. The entire atmosphere of the classroom has been altered, the equipment replaced and teaching procedures overhauled. While children's workers will quickly insist that still more progress is needed, nonetheless massive strides forward have been taken.

During these decades of improvement too often little or nothing of a comparable nature has been accomplished with the adult class. It frequently meets in the same place, with the

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[3] William James, *Psychology*, Vol. II (Henry Holt and Co., 1893), p. 402.

same procedures being followed, and despite the valiant efforts of adult editors and denominational staff workers, the pattern has retained many of the same characteristics. The class session starts with traditional "opening exercises," followed by a thirty to forty minute lecture on the "lesson." That lesson is usually some biblical passage which has been selected for the day. It is customarily treated as though the objective of the hour was to eliminate the informational inadequacies of the class members. The teacher, having carefully studied the portion assigned, organizes and presents these data in such a manner that adults can absorb them. To use Donald Gorham's words, we have accepted an educational philosophy, at least unconsciously, which defines teaching as a process very similar to "pouring knowledge into a pitcher." [4] The teacher manipulates the dispensing process, and the hearers are the passively receptive pitchers. The assumption seems to have been that if we can only hold the pitcher still and get it present regularly enough, eventually it will be filled. Psychologically we have even been somewhat behavioristic in practice, for we have acted on the presumption that the selection of the right Bible passage and its injection into the adult will somehow automatically (or perhaps miraculously) produce Christian attitudes, character and conduct. I trust that this is not building up a straw-man. Certainly no responsible educator or denominational leader would espouse such a theory of education or learning. Despite this fact, however, the *practice* within the local church (where educational philosophy and theories of learning are little discussed) has proceeded with these unspoken assumptions. The program has been to teach the Bible's content. This plus some occasional moralizing has been expected to produce the desired results in experience.

But perhaps our gravest inadequacy, especially when we have relied upon the uniform lesson, has been the implication that all adults are the same, possessing identical needs. Once again few contemporary educators would accept this analysis of adult-

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4 Donald R. Gorham, *Understanding Adults* (Philadelphia: The Judson Press, 1948), p. 16.

hood; yet, many of us have acted as though we did approve it when we have supplied only the uniform lessons—however improved they may now be—to the young adults' class, the classes for elderly members, and all that stand between. We have assumed that age, socio-economic status, geography, family circumstances and all other similar factors are of little consequence. Our reliance upon uniformity implies that all adults somehow fit the same religious mold. The 1872 American Sunday School Convention heard numerous speeches in which this was explicitly stated. Today I doubt if the assertion can be made any longer.

Thus far we have been considering certain aspects of the existing curricular situation which I have described as inadequacies. This seemed necessary to explain the background against which the following suggestions could be interpreted and understood. In the interest of clarity, these suggestions will be presented in propositional form much like Luther's famous theses. It is not my contention that they are ultimate principles which must be accepted. Rather they are presented in a spirit of tentativeness—even though in positive form—with the hope that discussion and even debate may thereby be stimulated and improved curriculum be the chief product.

1. *We must start with people where they are.* This premise has been listed first because it has been the central focus of much of our workshop these two weeks. I make no special claim to competence here for behavioral sciences have not been a major field of my endeavor. Unfortunately this has also been true of other religious educators, and we have been handicapped in the past because of our lack of knowledge about what has been happening to adults in modern society. Psychology, sociology, anthropology, political science, economics and the other disciplines can assist us in discovering these data which are fundamental to understanding adults. Just as we have profited these days by hearing from various persons in these disciplines, just so must we turn increasingly to them for guidance in the future. Their research findings can instruct us regarding the status of adults in our contemporary culture.

A word of caution is perhaps needed at this point. "Beginning with adults where they are" has often been misunderstood. It has sometimes been thought that since Jesus' earthly ministry occurred nineteen centuries ago it would automatically be eliminated from a curriculum based on this premise. This is not the intended implication. Any analysis of the present existential situation regarding adults can only supply clues to their needs and problems. For the Christian, such analysis can never provide solutions for these needs and problems. The Christian will find these answers primarily in the richness of his heritage; more specifically in the teachings of Jesus and his first century followers. Any curriculum which stops short of these historic truths—that is, focuses exclusively on contemporary needs—will always be less than Christian education.

What is implied by this thesis is essentially a matter of strategy or approach. Learning for adults (as well as children and youth) takes place most effectively and efficiently when it is related to the real-life needs, problems, and experiences of the learner. Too often we have forgotten this in constructing adult curricula. Our attention has been focussed almost exclusively on the world of our heritage, and we have engaged in projects which, at least on the surface, have seemed to stress primarily accumulation of knowledge about this ancient era. None of us has ever intended to convey this impression. We have always been interested in the present usefulness of this information, but that concern has often been dimmed—if not extinguished—in the adult class itself. Hence, the curriculum has tended to lose its relevance.

How then shall we proceed, if this thesis should prove acceptable? What are the needs and problems of adults? It is here that we must turn for help to those whose research has been pointed specifically at collecting information of this type. Time permits only one example, and it is just illustrative, since numerous others could be cited. This is the "developmental tasks" concept of Havighurst and his associates. A developmental task is defined as "a task which arises at or about a certain period in the life of the individual, successful achievement

of which leads to his happiness and to success with later tasks, while failure leads to unhappiness in the individual, disapproval by the society, and difficulty with later tasks." [5]

Havighurst defines the tasks of Early Adulthood as (1) selecting a mate; (2) learning to live with a marriage partner; (3) starting a family; (4) rearing children; (5) managing a home; (6) getting started in an occupation; (7) taking on civic responsibility; (8) finding a congenial social group. Middle age tasks are (1) achieving adult civic and social responsibility; (2) establishing and maintaining an economic standard of living; (3) assisting teen-age children to become responsible and happy adults; (4) developing adult leisure-time activities; (5) relating oneself to one's spouse as a person; (6) accepting and adjusting to the psychological changes of middle age; and (7) adjusting to aging parents. There are also tasks of later maturity identified, but these will be sufficient to describe the approach. Christianity has values which speak to these needs experienced by adults. It gives meaning to the concept of "happiness" or "satisfaction" which the adult feels as solutions are found, for the way of life taught by Jesus often transcends the more mundane values of secularism.

This approach is based on the assumption that a major purpose of adult Christian education is to assist persons to resolve the problems which they face, the needs which daily experience identifies. Adults will participate willingly in a program which holds this promise of relevance to all of their tensions and conflicts, which enables them to achieve a philosophy of life with some prospect of effectiveness. The curriculum should be constructed to take advantage of this ever-live motivation without which learning cannot take place. It is not suggested that this be done at the expense of the Bible, theology and other abiding aspects of our inheritance as followers of Jesus. These are central elements of our religious and cultural inheritance and are most vital. Rather, this thesis suggests a different approach, one

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[5] Robert J. Havighurst, *Human Development and Education* (New York: Longmans, Green and Co., 1953) p. 2.

that will impart to them added relevance and lead to more effective adult religious learning.

Finally, as an additional word of caution, this thesis should not be construed as a principle which simply delegates responsibility for curriculum orientation to scholarship outside the church. The suggestion of Havighurst's research was merely suggestive—nothing more. Others have done similar work which can also be helpful. It may well be that research by adult Christian educators will reveal a corresponding list of "developmental tasks of the spirit" around which curriculum can be constructed. Whatever method may be used, critical judgment based on a distinctly Christian orientation is always necessary. A thorough-going secular approach to life may actually identify different *needs* as well as varying satisfactions for the same needs. Thus, the planning of adult curricula should contain a religious evaluation of the identification of the needs themselves as well as the recommended solutions. Such a procedure will help provide a curriculum emphasis which is both realistic in its approach to adult experience and definitely Christian in the use of that experience as an organizational framework.

2. *The principle of individual differences is as valid for adult Christian education as any other educational program.* Ever since the work of Binet at the turn of the century educators have had a wealth of information available regarding the variations among individuals which are evident in normal groups. While there is still a difference of opinion regarding what an "intelligence quotient" actually is—that is, what is being measured—there is quite general agreement that all measuring devices indicate marked differences in ability. Public education has been attempting to cope with this phenomenon for several decades. Teachers are trained to identify the distinctions which do exist. Where the size of the school system permits, special classes are created to solve this problem for both the slow and rapid learner. In small districts, individual teachers are assisted in adjusting their program within the classroom to accommodate these special needs.

Despite half a century of awareness, Christian education has

done very little to face this situation. To be sure, occasional general articles have appeared in our denominational and interdenominational journals, and one or two books have been published. Despite these limited efforts, our teachers have not been adequately prepared to meet these student variations even in the children's and youth divisions. Every good teacher is inevitably aware of the differences. She may even intuitively arrive at certain procedures which are useful. Unfortunately she has all too often had to rely on intuition, for we have given her only small help in adapting the curriculum to the needs of the class.

When we move on to the adult division, this problem becomes even more complicated. Not only are there differences in ability represented here, but they are spread across fifty years or more of age span. Just as the previous thesis presented the principle of age differences in actual needs, this implies a corresponding variation in abilities in the years of adulthood.

Add to this the immense variety of socio-economic conditions which confront different adults and the situation becomes even more complex. It is probably true that a very limited number of the more recent and smaller denominations do serve an adult constituency of considerable uniformity. However, this is not the case with the somewhat older and larger communions. Within a radius of twenty-five miles of this university my own denomination has churches of almost every variety. Rural, agricultural groups are included; laboring communities where wage-earners work with their hands in factories and steel mills; institutional churches of an inter-racial composition chiefly in the lower economic sectors of the city; white collar congregations of the middle class in both Pittsburgh and its adjacent suburbs; downtown churches with a more composite character; the church of junior executives and management personnel appears several places in the metropolitan area. And these are just illustrative. Those who know any moderately large city can add other categories to this list.

In every church there will normally be one or more adult classes, usually divided on a basis which combines sex and age. Consider a typical couple of about thirty-five years of age; then

think for a moment of such a couple from each of these churches. Suppose we were able to assemble a group of couples, one from each type of church. Would their needs, problems and interests be the same? In a very general sense, yes; for every man's need is to become related to God and to develop a philosophy and way of life which testifies to this relatedness. But what would this mean in each case? Would a discussion meaningful to the farm couple be equally valuable to the young executive and his wife? But perhaps this is an unrealistic question, since the two (and others as well) will be together only in this hypothetical setting. I doubt if it is unrealistic, however. They are together—at least figuratively—when they are presented with the same set of adult curriculum materials and with only limited assistance expected to use them. The differences in ability and circumstances of life represented will at the best make this difficult, and at the worst it will be almost impossible.

Perhaps you are saying to yourselves: Does this imply that we must have a dozen different sets of materials? This is not necessarily the intention, although it would be fine, if feasible. The implication is this. A curriculum structured around adult needs will have to be specific to be of maximum value. Hence, some method of gaining a variety of specificity to match the extent of differences in adults will be required. Our reliance upon the principle of uniformity has not permitted this, and within my own denomination the appearance of several alternative adult curriculums has contributed only slightly.

One hasty suggestion can be explored. We are all concerned with the economics of publishing materials, and we know that a market of adequate size is mandatory. Perhaps the market could be guaranteed by interdenominational cooperation in the production of adult curriculum. Pioneer work in this field is being done by several denominations currently in children's and youth materials. Why would it not be possible at the adult level? Several groups working together could produce a variety of materials geared to differences which we have observed. At any rate, it appears evident to this observer that the principle

of relevancy can only be met as we adapt our curriculum to meet the needs and problems of adults at a considerable variety of differences. It is doubtful if any scheme of uniformity can accomplish this objective.

3. *Activity is a necessary element in adult Christian education.* There is almost universal agreement today that children and youth learn most effectively and permanently when they are taught not only verbally but given guidance in projects and activities where ideas and concepts are vitalized in everyday experience. Our curriculums reflect this acceptance with their extensive use of activity materials and action emphases, the latter especially with youth.

The validity of this principle has never been denied by adult education, but neither has it been implemented on an adequate scale. We have usually operated on the premise that before one can live the Christian life, it must first be understood and the place to start is the Bible and our faith. Since the Bible is a rather large and complex book, almost all of our energies have been expended in such study, and we have not found the opportunity to move very far beyond this stage. The letter of James recognized this dilemma, when its readers were admonished to be doers as well as hearers. The next verse—which is perhaps a little less familiar—tells why. James wrote: "For if anyone is a hearer of the word and not a doer, he is like a man who observes his natural face in a mirror; for he observes himself and goes away and at once forgets what he was like." (James 1:23-24) This is excellent philosophy of education. James is saying quite simply that listening (hearing) is not sufficient; that persons must act as well as hear, if real learning is to take place.

While I am sure that James was not anticipating twentieth-century curriculum concerns, his emphasis is pertinent. Our ultimate objective in adult education is not just more abundant Christian knowledge (as much as we desire this), but rather the more abundant Christian life. Our final goal is not even more adequate knowledge about Jesus Christ as Lord and Savior.

Rather, we strive to assist adults in becoming His disciples, committed to His way of life. Knowledge is vital in the attainment of this objective. It is not the end product which we seek, but it is a valuable means toward gaining that objective.

What then does this mean for curriculum improvement? To use the words of a former professor, the adult curriculum should take the laboratory as opposed to the library approach. The library deals in information, neatly catalogued and shelved, ever ready for dispensing. The laboratory takes the information of the library and puts it to work. It reproduces the real-life situation and uses the information in this setting. Of course, the analogy can be only suggestive, but it does convey the desired concept. Real learning—that is, the kind that transforms personality—is best attained when adults *participate,* and this participation should extend all across the range of the adult program: participation in developing the curriculum, in planning its use, in the execution of the plans, in evaluation, and in redevelopment as the cycle is repeated.

Such a concept implies a rather radical altering of the traditional adult Bible class which was geared to the lecture approach and could accommodate with equal ease a handful or a multitude of hearers. Suggestions for this reorganization are now appearing frequently. Malcolm Knowles has spelled out methods and programs both within and outside the church which follow this newer pattern.[6] Robert Clemmons' new book has offered nearly a dozen "activities" by which the adult class can move into greater effectiveness.[7] The clue to this effectiveness is the degree to which the curriculum leads and guides adults into these activities which promote changes in behavior as well as information.

4. *Effectiveness in Christian nurture is related inversely to the size of the group.* I read—as did many of you—the recent satire on the group-work concept in *Christian Century* called

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[6] Malcolm S. Knowles, *Informal Adult Education* (New York: Association Press, 1950).

[7] Robert S. Clemmons, *Dynamics of Christian Adult Education* (New York: Abingdon Press, 1958), pp. 59-77.

"Chapel Life at Groupness U." [8] The author did a masterful job of bringing to the surface some of the dangers inherent in this approach, and the warning was both timely and necessary. The implications of the literature occasionally have appeared idolatrous, when translated into Christian terms, for the group itself seems to become lord and savior for some of the advocates of this technique. Of course such emphases must be understood and avoided.

Despite these dangers and limitations, the dynamic quality of the small group operating within the general framework of the principles of group dynamics probably holds considerable potential for Christian nurture. We have at least partially recognized this in our curriculum materials and their usage with children and youth. For there we have insisted upon small classes with programs at least somewhat geared to the interests and needs of the participants, and leadership is more and more trained to provide guidance rather than authority.

Within the adult division no such general shift in emphasis has occurred. Large classes are still the rule rather than the exception, and, in fact, their size is usually such that the lecture dominates, and the topic may or may not have relevance to felt needs. The class has usually had little voice in the selection, and the total program (except for improved materials) has remained almost stationary for years.

This thesis is not intended to convey the impression that we should all go home and disintegrate our large adult classes. If yours are like the ones that I know—that is, almost completely autonomous—this would be impossible and probably even foolhardy. However, we are concerned with improvements which can be brought about as we plan for and prepare new curricula. If we mean by curriculum, as Paul Vieth has written,[9] all phases of life itself, or in this case adult life, then we will have the opportunity of incorporating these experiences within the

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[8] George L. Hunt, "Chapel Life at Groupness U.," *Christian Century* 75: 642-3 (May 28, 1958).

[9] Paul H. Vieth, *The Church and Christian Education* (St. Louis: The Bethany Press, 1947) p. 134.

framework of the small group approach. Some have suggested that no structured curriculum is possible within this technique, since the groups should be need-centered in focus. Each group would in a real sense determine its own curriculum as it analyzes its reason for being. The Indiana Plan for Adult Religious Education [10] has demonstrated this function of the local-church group very clearly. However, utilizing the generalized research on adult needs proposed earlier in the first thesis, it seems quite feasible that the desirable aspects of the group-work scheme can be incorporated within a program of published curriculum materials which would have direct and real resource value to the group pursuing its identified needs.

The greatest difficulty involved in including this proposition is the danger of being misunderstood. There is evidence from some quarters that adult workers have been adopting this approach as a panacea capable of solving most of their problems. Jacob's *Changing Values in College* [11] rather strongly refutes this emphasis on a single method. Based on a study of the influence of particular methods on changing students' attitudes and value judgments, Jacob concluded that no single method stood out as superior. Hence, Christian education should look with caution on any over use of the group-work approaches, a danger that most of us haven't faced as yet. However, the same research would definitely bring into question our extensive use of the lecture, a danger which has confronted us for years.

In any event, improved curriculum should take increasing account of these possibilities. The organizational structure envisaged for use of the curriculum should reflect the findings of group-work research.[12] Emphasis will increasingly move from subject-matter to personal values, as defined by our best understanding of Christianity as a way of life. Perhaps Jesus' pledge of

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[10] Paul Bergevin and John McKinley, *Design for Adult Education in the Church* (Greenwich, Conn.: Seabury Press, 1958); also the same authors, "The Indiana Plan for Religious Adult Education," *Religious Education,* L (July-August, 1955), 257-261.

[11] Philip E. Jacob, *Changing Values in College* (New York: Harper and Bros., 1957), pp. 8-9, 88-98.

[12] Mary Alice Douty, *How to Work with Church Groups* (Nashville: Abingdon Press, 1957).

his presence in the midst of two or three gathered in his name (Matthew 18:20) holds more promise of effective Christian nurture than the gathering of multitudes.

5. *The curriculum must assist parents in becoming more effective teachers of religion.* While few Christian educators would refer to the Sunday church school as "the most wasted hour in the week," there is increasing recognition that religious nurture confined to that hour is generally limited in its effectiveness. Christian learning is not something which can be isolated into neat compartments in a weekly schedule. It is a continuous process to which all of the experiences of the learner contribute both consciously and unconsciously. What happens in the home, the school, the playground or the park will be as important as the church school experience in determining the philosophy of life and concept of values which the child develops.

If the premises of Reuel Howe and Randolph Miller are correct, i.e., that Christian teaching takes place in the quality of relationships which the learner experiences,[13] the role of the total environmental experiences must be considered. Research has demonstrated the importance of the family—and especially the parents—in the development of the child's values, behavior, and conscience.[14] Whether it be for good or bad, parents are teachers of religion and irreligion as well. And yet, only a limited number of parents realize this great responsibility and opportunity which is theirs. All too often they assume that this is the primary function of the church and that their task is confined to providing for reasonably regular attendance.

An improved adult curriculum for parents will recognize this fundamental need. Two major elements are involved. First, the curriculum must help parents to gain a more adequate under-

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[13] Reuel Howe, *Man's Need and God's Action* (Greenwich, Conn.: Seabury Press, 1953); Randolph C. Miller, *Biblical Theology and Christian Education* (New York: Charles Scribner's Sons, 1956).

[14] Wesner Fallaw, *The Modern Parent and the Teacher Church* (New York: Macmillan Co., 1946); Marian J. Radke, *The Relation of Parental Authority to Children's Behavior and Attitudes* (Minneapolis: University of Minnesota Press, 1946); C. Ellis Nelson, "The Divine Constraint of Christian Education for Adults," *Union Seminary Quarterly Review*, XIII (November, 1957), pp. 41-46.

standing of the family's role in religious nurture. This should be both informational and inspirational, as they are encouraged to accept these functions in a positive manner. This is not a simple matter which can be disposed of in a lecture or two. It deserves extended consideration within the curriculum of the parents' class. As Howard Grimes has suggested, what the church does with the parents of pre-school children is probably more important than what it does with the children themselves.[15] Parents need the church's assistance in becoming effecttive teachers of religion in the home. Secondly, the parents' class curriculum should include extended consideration of the church's program with their children and youth. Not only do many parents fail to understand their role as teachers of religion, they also have only very little comprehension of what the church seeks to do. The curriculum should provide for discussions built around the goals of the church with children and youth, the programs in operation, the methods used. This too is not an easy matter covered quickly. It will involve patient attention to a philosophy of Christian nurture, some study in the curriculum itself, and visitation in the church school. These two aspects of parental need will never be met with a once-or-twice-a-year parents' day approach. Careful, systematic and extensive consideration as a major part of the adult curriculum is necessary. This is just one more reason for the earlier assertion regarding individual differences. This need is especially urgent with young adults, and a curriculum for them should give it prominence.

Pastors are always lamenting the absence of young adults from their programs. Perhaps one clue can be found here. The traditional content-centered curriculum probably lacks relevance for the parent with young children. His (or her) problems are real and immediate. Such a curriculum will focus quickly on these needs, will have unmistakable relevance, and will be not only well-received but vital in the Christian education of adults and children as well.

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15 Howard Grimes, *The Church Redemptive* (Nashville: Abingdon Press, 1958), pp. 92-100.

Perhaps one final word is necessary in the interest of balance. We live in a day of a considerably renewed interest in the Bible, the Church of Jesus Christ—the *koinonia*—and the intellectual exposition of our faith called theology. All three are receiving much increased attention both here and abroad, and I share in the enthusiastic reception of these emphases. Despite this fact, however, none of the three has held much prominence in this paper. What does the omission imply? It certainly does not indicate a belief that these have no place in or value for the Christian education of adults. Actually they will permeate the total experience of the Christian fellowship, all of which has educational implications. The Christian Gospel proclaimed in the Bible and interpreted in our various theological formulations will have primary place in the education of adults. However, this has both intellectual and practical implications, for we must not only declare our belief that Jesus Christ is Lord and Savior, we must become His disciples. To this extent then Christianity is a way of life as well as a system of belief.

It is the function of Christian education to assist adults in acquiring the practical as well as the intellectual aspects of this Faith. In the past we have often stressed the latter more effectively than the former. While none of us would express great pride at the understanding of the faith held by the average adult in his communion, I must confess ever greater distress at the inadequacies in discipleship as a way of life. These propositions have been presented with the hope that our discussions of curriculum might be stimulated into avenues of even greater effectiveness as we, working together, "press on toward the goal for the prize of the upward call of God in Christ Jesus." (Phil. 3:14)

18. What Is the Unique Role of Christian Education in Accomplishing the Goals of Adult Education Today?

A Symposium by BURT E. COODY, LEE J.
GABLE, C. ELLIS NELSON, DANIEL
D. WILLIAMS, *and* JESSE H.
ZIEGLER [1]

GABLE: What is the unique role of Christian education in accomplishing the aims of adult education? That word unique is a kind of frightening word because there isn't much room for maneuver around something that is unique. Some of us began our thinking on this subject by a bit of questioning about the assumptions that have been underlying the program progression in the workshop. That is, beginning with needs of adults, moving on to adult education to meet these needs, and moving from that to Christian education, we have said that there are elements in Christian life and thought which are different from elements that come into general adult education.

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[1] Transcribed and edited from a tape recording. Dr. Coody was scheduled to participate in the symposium but was unable to do so because of the death of his father. He later contributed the supplementary statement appended.

And that you cannot quite build needs and adult education, and something else on top of that, and make it Christian education. There are certain elements which make it qualitatively different all the way through. Now, of course, that recognition is what causes this program element to be in the workshop. And it becomes our job to see what some of these unique elements are.

We said in our discussion that there are some which are basic, most important, but which in this company need not be particularly spelled out. To do so would certainly be to carry coals to Newcastle. I think each of us, if we were dealing with unique aspects in Christian life and thought, would certainly bring in right away such elements as these: our Christian life and thought are obviously (centered in God;) there is a theism which affects the view of the world, the view of man, the view of life which a Christian has. This we do not, as a symposium, propose to spell out but we regard it as absolutely essential. Christ, through whom our best revelation of God has come, as Lord and Savior is certainly unique in Christian life and thought. We do not propose to spell out, particularly, our Christ-centered thought. The Bible, containing the word of God, is accepted as the rule of faith and life in Protestantism. These are absolutely basic. There is no question about it. But we do not propose here to deal with them.

The thing we thought we would like to do is to take certain phases or issues in Christian education which we believe involve the unique, each of us to comment briefly on one of these, and then with some interaction among us attempt to see their place in Christian education. Our procedure is that each of us will speak briefly on one unique aspect or issue, talk back and forth to each other, and then as opportunity and time allow, you will come in with such additional statements as you members of the workshop may wish to make. And we suggest that each of you write specific notes, so that your points may become clear to the rest of us. It might be well at this point if each member of the symposium identify the subject to which he proposes to

speak. Tell us in two or three sentences what you will speak about.

ZIEGLER: I would like to speak of the context of learning in Christian education, specifically the church.

WILLIAMS: I intend to speak about the Christian approach to the intellectual life.

NELSON: And I shall say a word about evaluation.

ZEIGLER: It seems to me that the unique role of Christian education is to use the institution of which it is a part as the context of learning. In other words, the fact that Christian education takes place within the church gives it a unique role in itself. As you look at this context in which learning takes place, there are several characteristics of it. First, there is a challenge or tension producing element in it when it is done within the church. Second, there is a loving, supporting fellowship which sustains, builds up, and picks up the individual who attempts to follow the learnings which he achieves.

To emphasize these two concerns, I want to use two examples very briefly. I am from a church that historically is a pacifist church, in which a part of the teaching of the church has to do with Christian pacifism. During the second World War, my wife and I were working with a group of high school young people. In the city of Chicago I am sure you are aware of the pressure that would come on high school young people to participate in the various kinds of war drives. Two of our young people were members of the orchestra of a large high school. We had been studying the Gospel of Luke and were in the midst of the sixth chapter, the Sermon on the Plain, and the young people had been discovering for themselves something of what they felt Jesus had to say about violence and the the use of violence, the hating and loving of enemies. So that actually here within the context of the church they had come under tension as to what they themselves would do. One day in the orchestra, the director called out the names of these two young people and asked them to stand up before a group of a hundred people. When they stood, he said, "I want you to see these people because they are the only members of this

orchestra who do not love their country well enough to buy war bonds and war stamps."

This is the kind of crushing experience, it seems to me, that in an ordinary educational institution might well crush out the learning that has taken place. But, because these youth were members of a loving, sustaining fellowship, they came back the same night to a meeting of the young people's group. Within that meeting they told about the experience. The group talked it over, reacted to it, and they were sustained in their position.

One other one, and this is specifically in the adult field, but regarding the same subject. I remember one day, as a group which had been through civilian public service was reacting to the experiences they had during the war, a young wife who had come from another religious tradition told something of her experience. She said that she and her husband had been married just before the war and that she had been exposed to the position of the church with regard to participation in war. She had come to believe in it and to accept it. Then almost immediately, her husband, who was a factory worker, was drafted. He went into civilian public service at the traditional two dollars and fifty cents a month. She discovered that she was pregnant and very soon a baby came into the family. Two dollars and fifty cents a month to support a wife and baby is not very much. But a strange thing happened to this young woman. She said that her husband and she had been part of a group of five couples in the local congregation of which they were a part. Most of these young adults were farming couples. She said that almost immediately—they had bought a home and had to make monthly payments on it—immediately from the time the first payment came due the other four couples in the group picked up the tab, made the monthly payments, month after month, provided money for her and the baby to live on, so that throughout the time her husband was receiving $2.50 a month for working in a mental hospital, she and her child were sustained in the fellowship of the church.

It seems to me that there is probably nowhere else in the

world where this kind of context for learning is to be found as in the church, and you can use your own examples of the way in which the church puts a person in a tension situation, then sustains him and helps him as he lives within the solution of the tension system; and, if he gets knocked down, it picks him up again. It seems to me that this is a distinctive contribution of Christian education through the church.

GABLE: I think we need to explore the implications of this. They are fairly obvious, but there are a good many that just bristle around this illustration. I hope that as we go on through the week we will not let a statement like this simply drop out, but will begin to see what it says and does to us if this kind of supporting fellowship exists, or what it does to us if it does not exist. Perhaps we have the responsibility of nurturing it.

WILLIAMS: I want to make one comment, or at least ask a question which you may want to answer later. It isn't only in the church that this thing happens. I remember a minister saying to me once, about one of his laymen, that he had been saved by the corporation, in a health capacity, in the family. The company he had worked for had rallied around and stood by, and he discovered for the first time in his life a sustaining fellowship in a corporation. I am eager to hear you say something more about what is distinctive about this rallying around and this sustaining fellowship in the Christian group.

I have been trying to ask during the past few days what is distinctive about the Christian approach to the intellectual life. Since we are talking about education, I think we not only can but must talk about the education of the mind. There are three points I would like to make briefly, three areas I would like to open up.

The first point is that there is an intellectual dimension to the Christian faith. I think perhaps there is need for stressing this, not for us but for many Christians at the present time. Two aspects of this we can underline. First of all, the greatest of all the questions that men can ask with their minds are questions that come home to our faith. What is the meaning of our

existence? What is the nature of God? What is the mystery of man? These are intellectual problems, or they are questions which all men have and which challenge the mind. And, second, I think we need to remember that there are profound intellectual problems implicit in our faith in our time. This tension between science and the religious outlook still exists and for many it is a kind of insuperable watershed between them and any kind of religious believing. The problem of interpreting the Bible, this ancient book, in our day, in a world of space ships and Salk vaccine and so on. These are real problems which challenge the widest and deepest intellectual understanding that we can bring.

The second point is that I think we have to reckon with a deep-seated revolt against the intellectual dimension in religion, a revolt which perhaps is most determined and stubborn within religion itself. I think one could say that to the general anti-intellectualism, which is one feature of American culture, we add some elements of a peculiar anti-intellectualism of our own. We have our theological students, our seniors, preach sermons in the chapel each year in the semester before they graduate. I have been interested in the past three years that, almost to a man, these sermons make a special point of attacking the emphasis upon the intellectual and theology. And I have tried to understand what this means. These are students who have spent four years in college, three years in graduate school and are themselves able intellects. I think it is partly a feeling of guilt about the privilege of an education, which is pretty deep in many of them. They realize that almost anyone who gets an advanced education today is put in a privileged class. Second, I think it is a deep and true sense that faith is more than reason and that the Christian life is more than an intellectual matter. And thirdly, in it there is something of a revolt against what reason has become in our time, against technical reason, against the purely utilitarian reason which is concerned only about methods and ends.

But also this anti-intellectualism at times, it seems to me, is an evasion of some of the real problems of the Christian faith.

At least, without trying to assess further where it comes from, I think we still have to say that no results have required an estrangement of the intellectuals in our society, within the church. And may I say, just parenthetically, I do not think that being intellectual is a virtue. It is not something one chooses and works up to. Being intellectual is a faith. There are people who are born with minds that ask questions. They simply have to come at life this way. But the intellectuals, whether they are artists or scientists or businessmen, are people who know that they have had to master a body of theory in order to operate in their spheres. Psychiatrists deal with far more than the intellectual life, and they know that the process of psychological healing is far more than an intellectual process. And a psychiatrist or a counselor has had to master a body of scientific theory. So with the artists and all the others. What I am suggesting is that part of our task is to recognize in the Christian faith that we have a body of theory also. It is not as scientific, as precise in some ways, as that in other areas but it is there. So for the fullness of the Christian life, for the fullness of an adequate preaching and teaching and interpreting of our faith, we have to undergo the discipline of mastering its intellectual structure and its problems.

I am always interested that Roman Catholics, at least to my knowledge, never disparage the intellectual life as such. I have never heard a Roman Catholic sermon which disparaged the intellectual task. But Protestant sermons and Protestant teaching very often do. Perhaps there are some good reasons for this, but I am sure that there are some pretty bad ones.

Thirdly, and in conclusion, it seems to me that one distinctive task of Christian education is to provide the intellectual challenge of the Christian faith for those who are ready to respond to it. And this means at least three things. First, to help us direct our reason to the grave questions, not let the scientist or the secularist define all the problems or give all the answers, but to keep continually pushing the human mind back to the question of the meaning of existence, to conscience and its responsibility, to the mystery of life and the mystery of sin and

grace. This is one thing that it seems to me Christian education can do. Second, Christian education will try to put the intellectual life in its proper relation to faith and to the whole of Christian living. It is part of the business of Christian education to remind intellectuals that the life of love, the life of the spirit, is the nurturing context of valid and constructive human thinking. And, finally, to accept the real intellectual challenges which come to the church from the culture. That is, to help people recognize that there is a tremendous task of thinking out the meaning of the Christian life and faith in our kind of world.

Now there are many levels of this. I'm not talking about everyone becoming a professional theologian or a Biblical scholar or anything of the kind. It is a matter of helping us all to go more deeply, at the point where we are, of not escaping nor avoiding that next step in meeting the intellectual challenge of our faith which we are able to take. But I do not think that we can do this without recognizing that the life of the mind involves some disciplines, some hard work, and that we cannot just *play* at thinking about the meaning of our faith, or treat it as a group of dilettantes, but that we have to work at it as hard as the secularists of our time work at understanding their disciplines.

ZIEGLER: Dan, I think that I would raise one question. I agree with the main body of what you have said. But it seems to me that one always faces the danger of either emotionalism or commitment being a defense against this intellectual demand of Christian education, or exactly vice versa. That is, putting the truth into intellectual propositions, spinning out these intellectual propositions until they more adequately represent an intellectual formulation in some people can be a real defense against actually being at the deepest levels of life, with the demands of God on their lives, and with the emotional springs of life. I wouldn't like for a moment to argue against the intellectual dimension but only against its becoming a defense against the deeper levels of life.

GABLE: The things that Dan has just said lead us to an issue that has concerned me for some time. It is the dilemma we face

between proper loyalty to our Christian faith and tradition, on the one hand, and to creative, responsible churchmanship on the other. The other day, in a statement on the issues we face in theology, Dan reminded us that the final authority for the Christian comes from God's acts. These acts of God we cannot change in so far as they have been completed. Knowledge about them comes in various ways, predominantly in the scriptures of the Old and New Testaments. We can't begin to take a group process or a majority vote and change that. It is *given*. We cannot either get away from it or ignore it. We come to our various discussion groups, these are not subjects to which we can allow any kind of answer, whether right or wrong. In a sense we are bound by the tradition out of which we have come.

On the other hand, and this we said repeatedly last week, we must confront people with the necessity for taking all the evidence there is and for coming to responsible decisions. We must defend the right of each person in each group to arrive at the decision which to him seems correct, even though our own thought and experience may suggest that he is wrong. This is a dilemma which confronts us repeatedly in Christian education, I think notably in adult education, for here we have people who have lived through a good deal of experience and have arrived at the point of maturity. I have no pat answer to this dilemma. It seems to me that it is one of the things with which we have to live.

As honest group leaders we need to help people to get all the evidence they possibly can on these issues of life. We need to help them face the evidence as clearly as they can, if possible deferring final decisions or action until they have really weighed the evidence. But in all honesty, we have to let them go the way their own decision says they ought to go, even though we are sure it is wrong. At the same time we cannot casually wash our hands and say, "Now, this is it." We must continually be dissatisfied, discontented, until somehow that evidence has been re-examined, which for an honest, committed leader-participant in adult Christian education means doing two things: one is keeping the issues open, or re-opening them, looking for new

evidence, looking for new procedures, in the hope that the other person or group will arrive at a different decision; and, at the same time, keeping his own judgment open so that, if this new evidence or new procedure may suggest that he himself is wrong, he will be willing to change. In the Christian faith are some things we cannot change. But we must be honest enough to allow the other person to reach his own decisions. This is a dilemma we cannot escape but within which we must continue to work. There is a dilemma between the given and the creative and we cannot get away from it.

NELSON: This is intended to be a word concerning evaluation. In Biblical faith and Christian tradition, we affirm that God is Father, Son and Holy Spirit. The mystery of the Trinity need not detain us at this point, but the witness of the early church to the presence and power of the Spirit of God should cause us to reflect soberly on the process of Christian education and the process by which the New Testament faith in Christ became a reality. New Testament writers, and especially the Apostle Paul, were confident that the Spirit was active in life and that only through the Spirit could one come to know Jesus as the Christ. Furthermore, the Spirit created the *koinonia,* the fellowship of believers, and related them to each other and to Christ in a mystical and yet quite practical way. A conception of the Spirit at work today will help us evaluate our Christian education program.

If we take seriously the work of the Holy Spirit, we will probably utilize something like the following four criteria for our work. First, when we attempt to lead a person to faith in Christ, we are working with a process which we do not fully control. This means that we must always be sensitive to the divine element in activating faith. Second, when we seek to foster faith in Christ, we trust the Spirit to make Christ meaningful to that person. This means that we have no normative description of God's will for another person, no definition of exactly what faith will mean to another person. Third, Christianity consists primarily in a fellowship of kindred minds which is a witness to, and an instrument of, God's active participation in our

common life. This means that the quality of corporate life of Christians is as important as the morality of an individual member of the church. Furthermore, it is the responsibility of the individual to contribute to, as well as draw nourishment from, the Christian community. Fourth, the Spirit is concerned with growth in grace and knowledge of Jesus Christ. This means that our evaluative judgments, in so far as we can make evaluative judgments, are concerned with the fruits of the Spirit: love, joy, peace, kindness, goodness, faithfulness, gentleness and self-control. These attitudes and values should characterize the Christian fellowship and provide the basis of our judging individual development.

WILLIAMS: I want to make one remark about Jesse's comment. I agree entirely that the intellectual life can get out of gear with the whole of life, but what I am talking about is the way this is to be corrected. You can correct it by saying, "Well, the intellect doesn't matter." I think in one way Billy Graham does this. In another way Norman Vincent Peale does this. In other ways all of us tend to do this. Or you can say, "We have to go through its problems in order really to heal the whole man." And may I underline the statement that *when we talk about the intellectual life, we are not talking about just abstract thinking*. We are talking about artists, poets, musicians, political theorists, and plain folks who think and talk about what this is all about. This is the intellectual life, and all I am pleading for is that we see that this is a part of the wholeness of the church and of the Christian life and that we don't evade it. But I agree entirely that it can distort the life of love.

ZIEGLER: It seems to me that one of the additional ways in which it can be constantly made relevant is when those who are engaging in intellectual endeavor with regard to the faith can constantly be referring back to the raw material of the relationship of man with man and of man with God, so that this raw material keeps being fed in and the intellectualizing process becomes a kind of map making process with regard to the raw terrain over which the person may travel. This is what seems to me to be important.

WILLIAMS: Yes, I agree, but I think this is an awfully hard thing to do. And it may be especially hard in certain ways for professional intellectuals, or theologians. But, again, this is not corrected just by being willing to correct it or by just getting some more experience. This matter of trying to get back to the basic stuff of life is a very difficult business. I have a friend who teaches literature. He says he loves life because so often it reminds him of something in literature! This is a very delicate problem. Are you getting away from life or getting closer to it? I read novels all the time. I think novels in our day probably get closer to this raw stuff than any other type of literature. I am agreeing with you again, only saying that you don't just open your eyes and walk around in order to see rough terrain. It's rough partly because there is so much of it inside us that it is hard to get it out where we can look at it.

GABLE: And if we find it hard, we who are supposed to be intellectualizing some of the time, we must remember the adult classes in our churches, many of whom don't intellectualize much of the time; and this is tough when it comes to Sunday morning, or to the study group during the week, or the brotherhood, of the guild, whatever it may be. I am often confronted by folks who say, "We can't use the stuff the editors produce. We read the dictionaries, but we still don't know what the words mean." What is the unique role of Christian education here, it seems to me, includes helping folks who are not at home in intellectualizing but who do run smack into all this raw material, to see what the data mean, what their faith means, in terms that are relatively simple. I don't know whether this can be done or not, but this is a part of the problem we face in adult Christian education.

ZIEGLER: It seems to me, in light of Dan's illustration of the man finding support in the corporation, that there are certainly ways in which the church is not confined to the building, and in which this supporting fellowship in many communities reaches out into the corporate life, into the institutional life of the community but still is the church. That is the first thing

I would say. The second is that institutions that call themselves churches are not always churches, in terms of being challenging, tension producing, loving, supporting fellowships. And the third thing is that the church in this kind of fellowship can keep constant this sense of God-connectedness through the revealing of Jesus Christ. In other words, as the living Word comes to a group of people and they commit themselves to it, then it seems to me you get this constant tension producing, and at the same time this constant, sustaining fellowship. This is the typical thing about the church.

NELSON: I want to get back to the discussion of the intellectual life. It seems to me that the big problem there is the place where you stand when you discuss it. And there are four or five places where you can stand. I can think of Bible classes where everything is intellectualized, not according to Dan Williams' definition, but they take everything out of context, put it in their mind where they can manipulate it, and then they go home. That is a kind of intellectualizing that Dan would not recognize but that is what happens.

I want to protest here against a conception of Christian education which I think leads us astray, namely, that we talk about faith and then we talk about life, so that we handle both faith and response in an "intellectual" fashion. So that you look at curricula, and you find a lot of the curriculum that is written on the basis of let's study God, then let's study ourselves, now let's study response, and you end up studying everything. That is not my conception of what the Christian faith is, nor how it should be propagated or appropriated.

It seems to me that you must study the faith, but you must also study the situation in which people are living locally. And there is an interaction between the situation and faith, but its application is something in which the person is involved. And as he is involved in it, he also changes the questions he asks of faith. The situation in which he lives speaks back to his preconceptions of God, church, etc. So that it is all involved in a process. Therefore, it seems to me, the curriculum of any kind

that comes through the mail to a local church has built-in limitations and liabilities. The process of Christian education in this sense can only be local. Part of that involvement then is a matter of local people de-intellectualizing faith in one sense and re-intellectualizing it in another.

WILLIAMS: I hope we won't overlook any of the sentences in Ellis' paper, but one of them especially seemed to me to have considerable dynamite in it. Point 2, that we have no normative description of God's will for another person. You will throw out a lot of through-the-mail curricula if you push that one! Do you mean we have no ethical norms in the Christian life? I am not challenging this, but I think it is terribly important.

NELSON: I guess we all make overstatements to make a point, and this is one of them. It is easier for me to explain what I am trying to say than what I am trying not to say. What I am trying to say is that, as I see American Protestantism today, one of our greatest needs is to try to blast through conformity and to try to blast through class and cultural norms. To my mind, one way of doing this is to try to think in terms of the Christian faith as a Spirit-activated faith where you do not tell people what the response has to be but hope that we get some kind of interaction between the person and a conception of God that will cause him to be more creative and unusual in his living of the Christian faith. With that kind of background I would try to defend it. I would not try to defend it in the sense that there is no general understanding of what Christianity is.

A SUPPLEMENTARY PAPER BY BURT E. COODY: General education has its philosophies of education that are informed by their presuppositions dealing with the nature of ultimate reality, the nature of the universe, the nature of man the learner, the nature of the "good society," and with the goals of education and its role in helping man toward his highest human destiny. Every well-rounded philosophy of education will deal in one way or another with these major issues. Each will, in its own way, seek answers to these underlying issues confronting man— whether it be "progressive" or "traditional," "realistic" or

"idealistic," "gestalt," "existential," or even Marxist. The uniqueness of each of these philosophies of education lies in the nature of the presuppositions which it brings to its philosophizing about these big questions concerning reality and human life and destiny.

Education itself is not a philosophy but is a part of the picture in a total way of life. One brings to it his own presuppositions and works out his own pattern of life. Hence a realistic philosophy of education will be based upon and be informed by its realistic presuppositions which determine the categories and content that it will give to educational curriculum, process and goals. In other words, the unique role of any educational theory in the educational process will be determined by the nature and quality of the presuppositions upon which it is based.

Likewise, Christianity is not a philosophy, but its educational work is informed by the particularity of the tenets which the Christian brings to the educational task. This, then, indicates the "unique role of Christian education in accomplishing the goals of adult education today." Its uniqueness lies in its equating ultimate reality with God the Creator who discloses himself in man; in its concept of man as a responsible creature before God, however he may be rooted in the natural process; in its concept of the nature of man in his estrangement from God and his need of redemption and reconciliation; in its concept of the goals and values which man should seek and the divine ground of these goals and values; in its ideas of the good society as contained in its doctrine of the "new humanity," the "new Israel," or the Church; and in its idea of the destiny of man and his role in choosing the quality of that destiny.

The Christian educator may choose the educational *method* of the "progressive" or of the "authoritarian," but he brings his Christian presuppositions or concepts to the educational task. These give Christian education its uniqueness among educational theories. And it is, moreover, the faith of the Christian educator that his point of view more nearly corresponds to the

nature of total reality and leads to the goal of man's highest destiny. The unique content of *Christian* education's concepts of the origin, nature and destiny of man indicates the unique role which it is to play among the competing ideologies in their appeals to adults today.

19. Significant Recent Trends in Leadership Education for Adults

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LEADERSHIP HAS BEEN described as the number one problem of the church. We all recall the surveys which have been made of pastors who have said that where they have succeeded, and where their churches have succeeded, it was because of strong lay leadership. Where they have failed, conversely, it was because of the absence of such lay leadership. Obviously, this means that these pastors had some image or concept of the kind of leaders they were looking for. They may have expected, for example, to find them ready made, full grown, ready to be picked off and used. It also means that these pastors assumed that leaders are born, rather than made or grown or trained. Many times churches are scraping the bottom of the barrel in a desperate attempt to find leaders and they figure it would be a lot quicker to go out and try to find some than it would be to develop them.

Furthermore, it is assumed that the right leader can turn failure into success, that because he has succeeded in one situa-

tion with one group, he can succeed in all situations with all groups. It is assumed that leadership is a private possession like the color of one's eyes, rather than a flexible, dynamic relationship like conversation.

In this paper we propose to describe three ships. The first ship might be called individualized, or *individualistic leadership*. It is not strange that we should have inherited this kind of a concept of leadership from the days of kings and empires when autocratic, authoritarian leaders must have seemed right and good, as did the dinosaurs in the animal kingdom. Let us examine more closely the theological assumptions, the advantages, the disadvantages of this inherited concept of individualized leadership—the kind that probably I am exercising at the moment, standing up here giving a solo speech! First, a definition and description. "Leadership," according to Franklin Haiman, "refers to the process whereby an individual directs, guides, influences or controls the thoughts, feelings and behavior of other human beings. Leadership is an effort on his part to direct the behavior of others toward a particular end." [1] This influence, of course, may be exerted openly, or more subtly, but in the case of the individualistic leader, they are *his* aims which are being sought.

There are two general classifications of individualized leaders. The first is the autocratic leader, who manipulates others for his own good. Of course, he honestly conceives his job to be just that, telling others what to do, and expecting obedience. His position and status seem to give him not only the power but also the right to direct others. Second, is the benevolent autocrat, who manipulates others just as deliberately, but for what he considers to be *their* own good. He is sure his motives are altruistic and he feels he is being a responsible member of society by thus assuming complete responsibility for the welfare of those under his control.

What sort of assumptions, especially theological assumptions, underlie this concept of individualistic leadership? First of all,

[1] *Group Leadership and Democratic Action* (Boston: Houghton Mifflin Co., 1951) p. 4.

what does the individualistic leader assume about God? Obviously, none of us is in the position to be judgmental and to fully know another person's theological assumptions. All we can hope to do is to deduce from his behavior what might be his presuppositions. And this we shall attempt at this time. First of all, then, the individualized leader, although he would hate to admit this, behaves as if God could not be trusted. Such a leader acts as if creation began with him, and as if the salvation of the world depended solely on his own superhuman efforts. Such a leader is never willing to wait to see how God may be able to solve some human problems. He can't wait for God; he must do it himself, do it all himself, and do it now. He cannot believe that there is a destiny which shapes our ends, rough hew them how we may.

What does he believe about others? Obviously, with such assumptions about God, it is inevitable that the individualistic leader should also be unable to trust people. He assumes that all others are inevitably incompetent, and that unless they are closely supervised, they will make many costly mistakes. He assumes that none of them could possibly know as much about any subject as he does, and that none of them could do anything as well as he can. His estimate of human nature is so low that he treats other people as things to be pushed around. He puts them in their place and expects them to stay there. He wants no trouble from those whom he supervises and no back talk. Actually, he doesn't want to listen to them; and if they should talk to him, he would not really hear them. In his more insightful moments, the individualized leader realizes that people are not things because things do not have motives. So he treats people as animals who can be lured by attractive bait. He offers rewards in the form of recognition, or higher pay, in order to get people to do what he wants, or what he knows is best for them.

What does he think about himself? The individualistic leader views himself as somehow divinely appointed to rule. He assumes that he is God's chosen person, that he can do no wrong, that when he makes what appears to be a mistake, it was really

someone else's fault. He spends time giving himself credit for his successes and blaming others for their failures. He tries to maintain the fiction of the omnicompetent leader. In short, he tries to play God, because he assumes that he is a sort of super-human sub-God.

What are the advantages of this kind of individualistic leadership? It seems strange to speak of advantages, but nevertheless there are some, especially if we judge leadership from the point of view of our thing-centered, materialistic, production-conscious society and culture. In the now famous study by Ronald Lippitt and Ralph White on "leader behavior and member reaction in three social climates," [2] it appeared that under the direction of an authoritarian leader clubs of ten-year-old boys actually *produced* more than they did under democratic or laissez faire styles of leadership. The difference in the results was not due to the personalities of the individual leaders, because four adult leaders were each trained in all three styles of leadership. And these adult leaders were shifted from group to group every six weeks, and the leaders changed style at every shift. So that each group of boys experienced each of the leadership styles under different leaders. Furthermore, all groups met in the same place, did the same hobby activities, and used the same materials. The behavior of the leaders and the reactions of the boys were observed during every meeting. The boys and their parents were also interviewed. In the case of the individualistic style of leadership, it was the adult leader who determined all the policies for these boys, who dictated the activity steps one at a time, who assigned the work tasks, who assigned the work companions, and did not participate except in demonstrations.

Even though they produced more, the results indicated that there was a large amount of suppressed discontent and hostility generated under this style of individualistic leadership which tends to be dominating and authoritarian. Perhaps it is because there aren't sufficient channels for feed back from the group so

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[2] Cartwright and Zander, *Group Dynamics,* (White Plains, N. Y., Row Peterson and Co., 1953), p. 585.

the leader is not cued as to reactions to his style of leadership. Be that as it may, there are other advantages of individualized leadership—one, obviously, not only the possibility of producing more, but also the matter of efficiency. Imagine, for example, what would happen if in a Methodist annual conference, two or three hundred preachers in plenary session were to try to decide just which church each pastor should serve for the ensuing year. It is more efficient to have the bishop fix the appointments of these pastors. The Sunday following a Methodist conference, almost every pulpit is filled by the same or a different pastor; and this, so far as time is concerned, is more efficient than a system in which churches hear various candidates and eventually reach a group decision or a vote of the congregation as to which minister they will call. So that is one of the advantages of individualistic leadership.

But there are also disadvantages. For example, referring again to the Lippit and White study of these boys and assuming that this study can be generalized to apply to adults as well as to children, and assuming that it can be generalized to apply to volunteer groups, and to paid personnel as well as to hobby clubs of boys, we find that 19 out of the 20 boys preferred the democratic leader to the authoritarian leader. Four boys dropped out, and all of them did so during the autocratic club periods in which overt rebellion did not occur. There was more discontent with the autocratic leader, and when it came to the day for making a change to a freer climate and a different type of leadership, there was an obvious glad relief from the suppression under which they had labored.

From the church's point of view, any style of leadership is to be judged by its effect on the growth of persons more than on the production of goods or the accumulation of profits. So if we use a different yardstick for judging leadership in the church than the yardstick used by business, we see still more clearly the disadvantages of individualized leadership. Such individualistic leadership tends to stifle and thwart the growth of all persons except the leader himself. This is because he alone tends to experience the growth producing activities of setting

goals, choosing means of achieving these goals, doing the study, doing most of the talking and evaluating results. He does most of the participation, he learns most, he grows most, but by that very token he tends to deprive the members of the group, the members of the adult class, the members of the committee or board, of their opportunity to grow also. He robs them of their best means of spiritual growth. This seems to me one of the great disadvantages of individualized leadership.

Why should he do such a thing? Why should he fall into this trap? There are motives and they are all mixed. One of them may be a sense of insecurity. If he trusts the group he may not be able to control the group; he may not be able to achieve his ends; he may not be able to answer questions which might be thrown back to him from the group; he doesn't want to admit his inadequacy; he feels that he is secure only when he is dealing with material which he has prepared in advance. He is rigid because of his insecurity. Perhaps he has a sense of guilt for not having chosen a so-called sacred calling. Perhaps his only form of recognition is to stand up and teach an adult Bible class on Sunday morning, thus compensating for a rather inconspicuous job the rest of the week, or for a rather routine job in the office or factory. At any rate, we need to see it through his eyes and to understand that there are good reasons from his point of view for the kind of leadership which he tends to exercise.

Another disadvantage of individualized leadership is that it is not good stewardship. It does not utilize the full resources of the group. This means that only the leader's experience is used in dealing with the problems under consideration, rather than the experience of all members of the group. And then from the leader's point of view he has to carry the full load of responsibility. All success or failure hinges upon his own unaided effort. This burden of overwork is one of the reasons why it is so hard, is it not, to gain an affirmative answer to an invitation to teach in the church school or to serve in any kind of so-called leadership capacity in the church? A person feels he will be all alone, he will be on the spot, he will have to shoulder all the burdens, he will have very little help from anyone else. And so he is re-

luctant to try new methods because he might fail. If he fails, he will feel still more insecure. So the vicious circle continues until with a descending spiral of frustration and despair, he may resign or quit the job, the volunteer job in the church. And why not? He feels that most of the folks in the group say, "Well, it is his job; it is his program. Let him carry it out. Why should I worry about his success?"

Some writers interpret this apathy on the part of adult class members or committee members as really a form of suppressed hostility. They feel hostile toward the leader because they feel that they should have a chance to grow, because they realize that they could be leading themselves and they resist and resent this kind of monopolistic behavior. In several instances, I have asked groups to make private written lists of the kinds of behavior in leaders which they dislike as group members. And almost without fail the high score goes to *domination* on the part of the leader. Evidently domination is deeply resisted. Most people have a deep-seated hatred of anyone who dominates by overtalking, or by trying to get his own way against the judgment of the group.

Let us turn to the matter of leadership education for individualists. It is my contention, you see, that leadership education, as carried on by the Protestant churches during the past quarter of a century, has been based on the tacit assumption that the job of the church is to find individuals who enjoy leading, enjoy dominating, and then to equip them with more information, more skills, primarily information about the Bible, with which they can then spray their captive audiences in the name of religious education. Obviously, this is a grotesque caricature of the situation but perhaps it has some element of truth in it. If one were to read the first paragraph of the 1956 edition of the *Leadership Education Handbook,* published by our Department of Administration and Leadership of the N. C. C., you would find these interesting phrases: "Forty denominations in the United States and Canada have worked together over the years to develop a program of *training for Christian service.*" This was a new term picked up out of the

Conference on Lay Leadership in 1954. "It is the purpose of this program to provide a more adequate leadership for positions of responsibility"—note the phrase, "positions of responsibility"—"in the work of the Christian church by discovering and enlisting prospective workers." There we say workers, not leaders. "By helping workers enrich their own lives and helping them to discover and improve their skills and insights which they will need in sharing their knowledge"—note the phrase, "sharing their knowledge"—"and faith so that others also will commit themselves to Christ and enlist in his service." This is an interesting phrase, "positions of responsibility," which seems to presuppose an individualized leader, a chairman, a teacher, one who carries the sole responsibility and who really acts in a solo fashion. It is evidently the job of leadership education to find such people and to equip them with more skills for more persuasively presenting information. This concept, it seems to me, is widespread, rather typical and also quite inadequate.

The Handbook on Leadership Education continues by describing the Standard Leadership Curriculum as centering around study courses, which are means to the end of improved leadership and not ends in themselves. And it goes on to say that they provide nurture of the spirit, stimulate the mind, and improve skills, broaden vision and increase knowledge. But whose mind, vision, skills and knowledge? The leaders, the solo leaders, the individualized leaders. This is the presupposition of much of our leadership education of the past and even of the present. There is here the quiet assumption that the leader does things *to* the group, does things *for* the group, instead of doing things *with* the group.

Now there are some strengths in the Standard Leadership Curriculum which are rather obvious because it would not have survived for so many decades had there not been a rather closely knit system. It reminds me of an arch bridge made of stone, where each stone is so shaped and so cut that when held together by the key stone the whole structure is solidly in place and can carry tremendous weight on the top of the bridge. The Standard Leadership Curriculum was so well devised by its

creators of a quarter of a century ago that it has carried a lot of weight through the years. And perhaps the key stone of this arch is the course card of recognition which is issued to the student. Because, unless the students wish to secure such a course card, they have little interest in having certified instructors or accredited schools or approved textbooks. So the whole system fitted together, something like a mass-produced automobile on the assembly line in which parts are interchangeable; certification is interchangeable among the denominations for the instructors; course cards are interchangeable among the denominations for the students who might wish certificates of progress and achievement. So we had here a beautifully functioning machine.

But it had certain tendencies to be too mechanistic, too rigid, too much like the machine which did the same thing over and over again. At the Conference on Lay Leadership one of the participants said: "To abandon all form of courses, as the implication sometimes appears, would seem the height of folly at this juncture. But if the implication rather is that far more consideration in training plans should be given to informal training experiences and to more informality of method with informal courses, then let us proceed to implement the suggestion. For there are tremendous values in informal approaches. Both kinds of training have their uses. What matters most is neither tradition nor newness but the person and his development as a Christian worker." And then he refers to the charge that the present system was academic, too closely linked with materials, principles, methods, problems, and so on. And much of this is certainly true. As a result of the Conference on Lay Leadership, we now have a research study underway to discover what elements of the present system of accrediting leadership schools and certifying instructors make any real difference to the learning of the students who are the ultimate consumers. This research is being carried on by the Associate Director of the Department, Blaine Fister. We hope to have some results within a year. So we say that this was a beautifully devised system, that much credit goes to the people who so

carefully planned it. We are indebted to their craftsmanship. And we predict that the Standard Leadership Curriculum will survive either in its present or in a modified form for several years to come, because it has already outlived so many of its critics.

But there are certain disadvantages to the Standard Leadership Curriculum. These you are probably quite aware of. Let me list very rapidly certain assumptions which are questionable. First, that a Curriculum Committee meeting for a couple of days at Green Lake each October, by carefully defining the aim and scope of each particular course, can accurately predict the precise combination of needs with which the *average* student enrolls. And much less the needs of the student who is above or below average. Of course, we expect the instructor to adapt and revise, but the whole system is built up on a pigeon-hole basis of compartmentalized subject matter. You study *this* course. Don't lap over on the territory of any other course or any other course description or other aim or scope, because the student gets credit for *this* course. It should be just this course, otherwise how would you know which course to give him credit for?

This kind of thing means a very rigid compartmentalized type of training. And it may be logical, but it is not the way the people are. It is not the way life is. Because life is more flexible, the needs of each group are different. The needs of each person differ, and how to make the program sufficiently flexible and adaptable seems to be the problem. This is one of the basic difficulties of the curriculum. A second questionable assumption is that most students who enroll in a particular course will have sufficiently similar educational backgrounds, church responsibilities, emotional maturity, and readiness for change so that they can profitably discuss together the problems and issues which may be raised within the scope of the course. But we have people enrolling just because they are habitual leadership school attenders, people who have no local church responsibility. They enroll in the same course with people who have specific jobs as teachers or group leaders or audio-visual

coordinators, or whatever it may be. And this mixture makes it very difficult to carry on a class which meets the needs of all the members.

It is further assumed, and I believe that this is also questionable, that people are sufficiently interested in the course card of recognition to attend the classes regularly, read the textbook and do outside class work; not to mention attending several schools and then working for a certificate of progress or achievement which appears to be more and more rare with the mobility of the population. It is also assumed that most instructors will do a creditable job of teaching and preparing to teach if they go through the routine of filling out a pre-teaching plan and a post-teaching report. Whether or not this is true we are trying to find out in the research.

It is also assumed that most laymen think of themselves as actual or potential leaders in the church. Some of our recent experiences have led us to believe that laymen do not think of themselves as leaders. They think the preacher is the leader. They think of themselves as mostly sitting and taking it, week after week, year after year. Again it is assumed that the typical leadership course based upon the methods of discussion, lecture and audio-visuals will actually improve skills or change the student's behavior in the back home situation. It is assumed that just hearing about good ideas on leadership or good ways of teaching will enable a person to be a good leader or an effective teacher.

Even in laboratory schools where real children, youth and sometimes adults, are taught by experienced instructors while student teachers help plan and conduct activities and evaluate afterward, there is a real question whether or not the transfer of learning takes place in the back home situation.

The first ship described in this paper was individualized leadership. The second is *mutual teamship*. By this I mean a staff team of two or more leaders who plan together, operate together, and evaluate together, whether in a teaching situation or in a decision making group, such as a board or committee. This is different from and more than the old idea of an assistant

teacher or a substitute leader. This kind of mutuality is conceived as a relationship between or among equals, rather than a relationship between a superior and his subordinates. However this does not mean that all members of the team are or could be equal in their specialized competencies. It does mean that they make up for one another's limitations, and thus, as a team, they are able to maintain a higher level of general effectiveness than any one member could alone. In fact, mutual teamship is a partnership, with common goals, deep understanding, and complementary competencies. It is like a professional partnership while individualistic leadership is like the entrepreneur in business.

What are the theological assumptions of mutual teamship? Members of a mutual team act as if God could be trusted. They realize that each member of the team is dependent upon God and upon the other members. They feel no necessity to play God or to try to create others in their own image. Each team member is not only willing but glad that the others are different from him, and that at many points they can excel him. He is not jealous of their ability or the public praise and recognition which they receive. He knows that their success is also his success as a member of the same team. He knows also that the team member who is now in the spotlight will acknowledge his indebtedness to the others who helped to plan and to facilitate his public contribution or presentation. He knows that he will have his turn in the public eye and, if he does not, that the whole team depends upon his contribution, however insignificant that contribution may appear to the public. He finds satisfaction in the knowledge that God knows his intrinsic worth as a person and that, whether men may praise or blame him, he can depend upon God to work in all things to bring about good. In short, he believes that he is accepted by God.

What does the team member believe about others? Obviously, he must believe that God accepts others as God accepts himself and that God accepts others as they are—more for what they *are* than for what they *do*. The team member does not set up artificial ideals of perfection for others any more than he does

for himself. He simply does his best and leaves the rest, without worrying. This assumption prevents the mutual team member from becoming judgmental for he recognizes that only God is in a position to be the judge. He is able to do this because he believes that God has accepted him as he is. And he is no longer hounded by a sense of guilt. He has no need to blame or condemn others.

What does he believe about himself? Instead of trying to bolster his own ego, he humbly asks the other team members for their frank appraisal of his performance, knowing that criticism of his performance does not indicate a rejection of him as a person. In fact, he seeks criticism as a most valuable aid to his own growing confidence. Sometimes the criticism hurts, but coming as it does from his fellow team members he knows that it is intended to heal. In short, he can accept himself with all his inadequacy and still be a good member of a mutually supporting team.

What are the disadvantages of mutual teamship? The time it takes is probably the main disadvantage. It would be a lot quicker to write and deliver a speech than to spend long hours discussing a design, agreeing on the parts to be performed, testing the tentative plans with other members of the team, carrying out the design, and then evaluating the results afterwards. It has been found in our experience with this type of training that it takes anywhere from two to four hours of outside planning on the part of the team for each hour spent with the group of participants themselves in the actual session. Of course, this means a higher cost for this kind of team leadership because with a team you have two persons to pay for instead of one, or maybe three persons instead of one. This high cost might be considered a disadvantage. And then one of the real difficulties, of course, is the necessity of matching personalities and skills and talents and competencies when you compose or recruit the team, so that you have a balanced team, so that persons who have some weak points are balanced by others who have strong points in the same area. This can best be done perhaps on a

tentative basis until the validity of the team composition is tested and proved in the actual situation.

What are the advantages of mutual teamship? This I think is perhaps the most significant thing that I am trying to say in this paper. It is too big a step from individualized leadership to a shared leadership unless we can help people take the intermediary step of mutual teamship. It is, in other words, too big a step from a solo to an orchestra without having some kind of a duet as an intermediary step. So I am suggesting that perhaps this is the master strategy for the next decade in leadership education. To arrange teams of co-leaders, which I call mutual teamship, for every adult class, for every committee—not necessarily limited to two, it could be three, or even four—so that by planning together, by observing during the sessions, and by evaluating afterwards, they train each other. They develop a sense of support and confidence, an emotional climate of acceptance and frankness, which becomes contagious and which will rapidly be adopted by the participants who now sit like bumps on a log in most of our adult classes. It seems to me that this is a transition step from the solo leader, the individualistic leader, to wider group participation, greater growth, and the maximizing of learning for us all. Mutual teamship, then, is a transition step to bridge the great gulf between individualized leadership and shared leadership.

Another advantage, of course, is the stimulation of mind upon mind as the team members plan together. This is one of the real thrills of working in a team relationship. Not only the advantage of what they learn from one another but also the sense of belonging, which gives meaning to life. Furthermore when the team is actually working with a class or group, the impact of the team on the total group is magnified and multiplied in almost a geometric ratio as compared with the influence and impact of an individualized or solo leader.

From the viewpoint of the learner, teamship has an advantage over individualistic leadership in that the learners do not have to listen to the same voice or look at the same face all the time. There can be variety which is the spice of learning.

Furthermore, mutual teamship prevents the learners from developing dependency upon one solo leader, because the responsibility is shifted around among the members of the team. The learners must relate themselves to different leaders and this paves the way toward more relating among themselves as learners. These are some of the advantages of mutual teamship.

How do we train for mutual teamship? Much of the education of the past was based on the assumption that one person with training was perfectly capable of leading a group, of teaching a class, all by himself. Today we have serious doubts about the existence of the omnicompetent leader. So we turn to mutual teamship for a more adequate pattern and ask what kind of training is needed for teams of leaders. First of all, it seems rather obvious that to train teams you have to train them in teams, as teams. It would certainly be the height of folly to bring individuals together and try to train them individually to go back and operate as teams. You have to bring them as teams to the training situation, train them there as teams, if you expect them to operate as teams back on the job. During the past year, we have conducted several experimental three-day and five-day group leadership institutes for teams of pastors, associate pastors, and directors of Christian education in Detroit, Michigan; Charleston, West Virginia; Denver, Colorado; Binghamton, New York; and one or two other places. We have tried to insist that no person could come alone, he must come as a member of a team. All the paid professional staff from the same church come as a team, and no member can come unless the senior pastor is a member of the team and attends also. This requirement was intended to help them translate more of the learning back into the job situation of the local church.

The advantage of this kind of training in teams is quite marked. I shall always remember an interesting incident which occurred during those Leadership Education Audio-visual Institutes back in 1950 when we introduced the ten film strips of the L. E. A. V. Kit. One member of our team went from Nashville to Atlanta the night before. The rest of us came on the overnight train and we were delayed. But this advance runner

had everything set up on a turnover chart. He started the meeting; and about 45 minutes later in walked the other members of the team, peeled off their dripping raincoats, walked up the center aisle, and immediately started to perform their assigned functions to the amazement of the audience. Because we had been trained as a team, each person knew his part and was ready to play it, saw by the chart the progress of the meeting, and immediately stepped in without any briefing whatsoever. This was just a vivid demonstration of the advantage of trained teams operating as units.

In the second place, we believe that training of teams must be done *by* teams; not only *in* teams but also *by* teams. Again, it would seem utterly foolish to have one solo leader attempt to train teams. You have to have teams to train teams. Yet I confess that I have personally observed one national denominational staff member spend three days trying to train teams and attempting to do it all by himself, lecturing to a group of teams hour after hour, for three days. It just can't be done that way.

In the third place, teamship training must concentrate on practice and internship. These teams in the training situation need to learn to work together, to perform various kinds of roles. For example, we might assign the senior pastor to be the content recorder as a group dealt with some decision to be made, a problem to be solved; the associate pastor might be the process observer; and the director of Christian education, from the same church, might be the discussion leader. For a period of half an hour, these three would function as a leadership team, a team of co-leaders, while the group attempted to make some decision such as selecting four out of seven topics which they wish to discuss during the remaining days of the institute. This is the kind of thing which gives them practice under the supervision of the team staff in developing their own skills of observation, discussion leadership, and content recording. But it must be done *in teams.*

Let's turn now to the third ship. The third is *group membership.* By group membership I mean the moment-by-moment

attempt to perform the functions needed by the group to maintain itself and accomplish its purposes. In other words, regardless of who the designated leader may be, or whether or not there is a designated leader, every member of the group has a responsibility for the growth, success, accomplishment of the group, as well as for meeting the needs of the individual members of this group. Herbert Thelen in his book, *Dynamics of Groups at Work*,[3] defines group leadership as "coordinating effort toward group goals." Those five words are the best definition of leadership I know—"coordinating effort toward group goals." This is leadership. This can be done by any member of the group to some extent. It is not the sole prerogative of the designated leader or chairman or teacher. This concept then breaks down the artificial barrier which has so long existed between the leader and the group member. To summarize, we might say that our aim in the future is to help leaders become members and help members become leaders. Or to put it differently, to prevent any *one* from becoming *the* leader and to enable *everyone* to be *a* leader. So the future is in the direction of group membership development rather than leadership education, and the bridge between individualistic leadership education and group membership development is mutual teamship training.

The theological assumptions for group membership are the same as for mutual teamship: trust in God, trust in other people, trust in the group. I guess it is like learning to swim. It is really marvelous to see a group begin to trust itself, begin to trust the group. At first there are tentative splashings in the water, as it were, to see if the water will really support confidences which are shared, insights which are revealed, and inadequacies which are admitted. And then gradually the members find that the group will not drown them but the group will support them. The group is buoyant, the group can be trusted. And this is one of the assumptions upon which group membership rests.

What are the disadvantages of responsible group member-

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[3] Chicago: University of Chicago Press, 1954, p. 297.

ship? "Well," someone says, "everybody's business is nobody's business." One might think that all members would vacillate between trying to do the same thing in a group and no one attempting to do anything to help the group. But this does not seem to be the case for, in reality, it is surprising how rapidly a small group of people in a face-to-face situation will differentiate the functions which need to be performed and will agree either openly or implicitly upon those things which the group will be glad to have a certain member do for the group. This is because the others feel he is capable of doing it, and because he meets his own need in that way, and meets the group's needs at the same time. So there seems to be a silent agreement sometimes on certain functions which are appropriately performed by certain members of the group rather regularly. A group differentiates itself to perform its functions.

Others would say that there is a distinct disadvantage in making group decisions in cases of emergency, when rapid decisions need to be made by some kind of authoritarian leader, as when a building is on fire. In the theological school which I attended, a story was circulated to the effect that when it was reported to the dean of the school that a fire was blazing away in the dormitory room of one of the students, the dean quietly appointed an investigating committee instead of telephoning the fire department. Leadership needs to be appropriate to the situation.

What are the advantages of responsible group membership? It seems to me that these have already been hinted at, as we talked about the disadvantages of individualized leadership. But let me summarize them in a few very concise statements. Responsible group membership increases the opportunity for personal spiritual growth; utilizes the maximum talents of the group; recognizes the intrinsic worth and contribution of every person; encourages spontaneity, creativity, individuality; recognizes individual differences. (We are not trying to cut out everybody with the same cookie cutter and make everybody alike. We are trying to enhance individuality.) It also increases productivity. Actually when the group is enjoying working to-

gether, they produce more in the long run than when they are coerced or dominated into some kind of production. It reduces hostility and apathy. It heightens motivation. As someone has said, no one is lazy except in the pursuit of someone else's purposes. It improves relationships among persons, helps people to listen to one another, to understand one another, and to grow together. And it creates the kind of understanding which in the long run is the basis of any kind of peace in the world or brotherhood among persons.

How are we going to train people for responsible group membership? One answer has come in the form of the group development laboratories held at Bethel, Maine; at various universities; and, for the past three years, by the National Council of Churches at Green Lake, Wisconsin.

One of the basic presuppositions of training group members is that giving people more information alone will not necessarily change their behavior. Changed behavior depends upon deep emotional involvement in a process and in a situation where threats to change are removed; where there is a permissive situation in which other people are learning also; where it is all right to be wrong; where it is possible to make mistakes and everyone can learn from the mistakes which all make. So the laboratories are conducted in what is popularly known as cultural islands, in which the total culture of the experience can more or less be controlled so as to contribute toward the purposes of the laboratory. Therefore the isolated setting of most of these laboratories.

Another concern is that change should be maintained back home. This means that much time in the laboratory needs to be devoted to the back home application of the learnings which are taking place during the laboratory. Another factor which we have mentioned already is the matter of teams coming together to be trained together, so that they can operate together in the back home situation. Another feature is the research combined with the training, so that people develop skills and familiarity with research and with researchers and know better how to devise post-meeting reaction instruments to discover

how well we are doing and to get some new tools for evaluating our meetings. Another is the maximum heterogeneity of the groups, so as to cause people not to talk so much about their common back home problems as about the face-to-face problems they are having as they try to become a group and work together, live together and analyze this process of becoming a group to discover what generalizations can be made from it. The emotional support of the climate and the staff is another key feature of these laboratories. And I think one of the most significant is the feedback mechanisms built into the laboratory experiences, whereby every person is encouraged to seek, and usually gets whether or not he seeks it, a lot of feedback on his own behavior, about the effect upon the group of what he says and does.

These are some of the best ways in which to learn to become responsible group members. We have learned during our past year of experimentation that much can be done in five morning sessions with pastors in one community where they meet from nine to twelve each morning and have a telescoped version of a laboratory in group development.

This laboratory type of training is based upon three elements: (1) firsthand experience in a group which is seeking to become a group; (2) some concepts about group development which provide a framework of principles for the understanding of this experience; and (3) some practice in the skills of group leadership and membership. These three elements are essential to every laboratory and are like the legs of a three-legged stool, which makes it possible to balance very nicely and firmly and to have a base of operation.

Perhaps the Protestant Episcopal Church has pointed one way to the future by training their national staff in such laboratories as that of Bethel, Maine, having their staff conduct other laboratories for their clergy, and then having these clergy in turn conduct week-end parish life conferences for the laymen. Thus they have moved from training about 1800 clergy to training thousands and thousands of laymen in group membership and group leadership in the short span of about five years.

The United Church of Canada is holding family laboratories. The Methodist Church has held two experimental laboratories of one week duration accompanied by considerable research.

The great bottle neck here is always in the training of staff. Accordingly one of the functions of the National Council of Churches in the next three to five years will be that of providing more opportunities for the training of trainers, through "trainer development seminars" in conjunction with our laboratories. Twelve trainer development seminar members come and observe the laboratory staff as it plans for, and works with, the delegates for a two-week period, and then these "T.D.S." members have an internship which consists of conducting a three-day institute immediately following the laboratory. This kind of a pattern is an excellent combination of training for group membership.

Here then we have the three ships, the *individualistic leadership* of the past, the *mutual teamship* of the present and the near future, and the *group membership* of the more distant future. We have the standard leadership education curriculum of the past and present, teamship training of the emerging present, and group membership development of the far flung future. These are the trends as I see them in leadership education. Perhaps all of us need to realize that, as professionals in the field of adult education, our tendency is to think of ourselves as *the* leaders, always standing up and telling them, but we have learned that you just can't tell them because they don't learn that way. Perhaps it is time that we, too, sat down with the other members of the group and tried to become responsible group members.

20. Improving the Quality of Leadership in Christian Adult Education

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LEADERSHIP IS CRUCIAL; the lack of it is fatal." [1] So wrote Richard Lentz about leadership for church work with adults. Practically every other Christian educator agrees, though few have put it so succinctly. This concern is not merely modern. As Arlo Ayres Brown wrote about the Sunday School movement of a century ago, "Probably no factor is more responsible for the success of the movement in this era than the great interest in teacher training which ushered in the period and made many of the later developments possible." [2]

But this is not the beginning. The work of the early Christian Church involved a great deal of adult Christian education. Peter and the other apostles are described as "standing in the temple and teaching the people. . . . And every day in the temple and at home they did not cease teaching and preaching Jesus

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[1] R. E. Lentz, *Making the Adult Class Vital* (Bethany Press, 1954), p. 88.

[2] Arlo Ayres Brown, *A History of Religious Education in Recent Times* (Abingdon Press, 1923), p. 68.

as the Christ." Some of their growth came through experiences of worship and direct revelation, but these early Christian educators needed training, too. Paul trained Timothy. Timothy taught "faithful men" who helped others in turn, in ever-widening circles.

The last book I have read on adult Christian education had these sentences in consecutive chapters: "Leadership for young adults is therefore a matter of the first magnitude." "Every denomination is stressing leadership education." "In all age groupings, or in any kind of adult grouping, leadership is essential." [3]

The improvement of leadership must be a deep and continuing concern. It is a proper question, and somewhat uncomfortable, to ask what progress we are making in this crucial task of improving leadership for adult Christian education.

We are learning more all the time about the nature of leadership and about the role of the leader in the Church, but much of our leadership training has not kept pace. We have broadened our view of leadership to include a far larger number of persons and positions than formerly. Once, we thought that we were doing well if we trained teachers and officers for the Sunday school. When Dr. Lentz spelled out the types of leader needed in a present-day church, he listed forty types of leader needed by a vital adult class! [4] And he did not include in that list the leaders required for the women's organization, the men's organization, the fellowship and service agencies of the church, the committee chairmen and board members required for the functioning of the modern congregation.

We know what kinds of leader we need. Churches have begun to provide training for leaders in women's work and men's work, and for members of such key groups as the official board and the every-member canvass teams. But most of our resources are still pointed to church school teachers and officers.

All too much of the work done in adult groups in our indi-

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[3] Earl F. Ziegler, *Christian Education of Adults* (Westminster Press, 1958) pp. 98, 111, 124.

[4] R. E. Lentz, *op. cit.*, pp. 93-95.

vidual churches is dull, unimaginative, superficial. Though there are some glorious exceptions, I believe this statement to be generally true and shall not take time here to amass the evidence for it. Time and again I hear people say that the poorest teaching in our church schools is in the adult department. I recall with disturbing vividness a lesson I heard recently on the Ten Commandments. The teacher was a young farmer with more than average ability. He had put reasonable time into the preparation for teaching. But I am sure that the men in his class left the session with no more information about the Ten Commandments, and no more intention to observe them, than they had when they came. That young farmer and his class are not unique—this is why we are here! The fault is not theirs alone, and the responsibility to change the situation is not theirs alone.

Our training efforts are poorest at the adult level. A director of Christian education writes: "When leadership schools and classes are offered we find our adult teachers are less likely to take advantage of these than our teachers of children and youth." A national secretary of adult work reports the same conclusion: "Although I have no statistics to prove this, my impression is that the weight of leadership training in the past has been in the children and youth age brackets."

Records of the Department of Administration and Leadership of the National Council of Churches support this assumption, at least as far as the Standard Leadership Curriculum is concerned.[5] Fewer courses have been provided for workers with adults than for workers with children or youth. For the courses that have been listed, fewer resource materials are available for adults than for the other age groups. When leadership school committees select courses to be offered, they do not select adult work courses nearly as often as they do courses in the other two age-groups. Children's workers have the most offerings and

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[5] In his paper Professor Gable gave several tables, compiled from reports provided by the Department of Administration and Leadership, Division of Christian Education, National Council of Churches, presenting data to support his statements. These tables with interpreting remarks are omitted here for lack of space.

adult workers the fewest. From 1952 to 1955, courses in children's work were offered from 4.8 to 6.4 times as often as courses in adult work. Courses in youth work were offered 2.2 to 2.7 times as often as courses in adult work. The difference may apply not only to courses offered but to enrollment as well. In successful completion of course work, children's workers outnumber adult workers about 8 to 1. Youth workers outnumber adult workers more than 4 to 1.

One of the dangers of a workshop like this is that we cloister ourselves in these towers, far away from the grass roots of adult work, and devise plans that look good to us but that may not look good to the people out there. The towers of Lancaster, Chicago, New York and Rochester, incidentally, are open to the same danger. In order to make this more than an "arm chair" paper, I asked some questions of people throughout the country. One more questionnaire! I am glad I did it, because it reminded me of some things I would not have said, and it gave me better ways of saying some of the things I would have said anyway. As of this writing I have 50 replies. The number of replies is not large, but their distribution and the care with which many prepared their replies make them a significant source of information and guidance.

I asked the respondents to indicate their judgment of the effectiveness of nine ways by which churches commonly seek to improve the quality of leadership: reading, supervision, training class, apprenticeship, planning conference, coaching, conference or institute, laboratory school or workshop, and evaluation. And I asked them to specify how effective they thought each has been in improving leadership for work with adults.[6] Their replies say several things to us: (1) Too often these commonly used means of leadership development are not used at all in particular churches. (2) The laboratory school or workshop stands out as good. (3) The values of these means of leadership development for leaders in adult work, *where they are used,* seem clear.

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[6] A table giving data on "Ways of Improving Adult Leadership and their Effectiveness" was included in the original paper.

We have been at work for a long time trying to improve the quality of leadership in adult Christian education. It is obvious that we have not succeeded well enough. It is pertinent to ask why. What problems have arisen? I asked this question of my respondents with respect to recruiting and training leaders for work with adults. Their replies may be summarized under four headings: (1) time, (2) sense of inadequacy, (3) motivation, and (4) no sense of need.[7] The problem of time was mentioned repeatedly. People are unwilling to take the time to teach church school classes or to prepare for teaching. Therefore they decline our invitations. Some decline because they feel they "can't" teach. Some feel that the level of work which ought to be done is beyond them. Some are unwilling to change or to expose themselves to the need for change and the pressure to change. Some of the replies mentioned motivation specifically as a problem. Others hinted at it or suggested it indirectly. This problem often underlies others, for example the "time" problems. Several respondents made comments that relate to the sense of need as a problem in recruitment. In some instances the present leadership is so capable that no one bothers either to try to recruit leadership or to respond to such efforts as are made. In other instances the program has fallen into such a rut that no one bothers to try to change anything about it.

The problems encountered in training for adult work are similar to those encountered in recruiting. Some respondents gave essentially the same replies to both questions. Some different problems emerged, however, and it may be helpful to note them separately. (1) The problem of *time* is the same as is encountered in recruiting, but there are two different aspects. There appears to be increased resistance, perhaps because training requires time in addition to the time for teaching which is already a burden. The other aspect is one of schedule—how to find a suitable time for a training enterprise. The multiplicity of activity in church, community and home already preempts

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[7] Throughout his paper, Professor Gable quotes extensively from the replies of his respondents. Most of these quotations have been omitted from the revision of his text by the editor.

all the time there is. (2) *Complacency*. Many respondents said, in one way or another, that people are satisfied with things as they are. Therefore they feel neither need for training nor interest in it. (3) *Refusal to attend*. The refusal of people to attend training programs which are admittedly good has proved frustrating to numerous respondents. For the most part, respondents have not indicated what they believe to be the causes of the refusal, though some have linked it to the time problem. We are left to draw our own conclusions. (4) *Motivation*. The problem of motivation was not mentioned as often as a problem in training as it was with respect to recruiting. It is obviously a problem, however, as a few pointed out. A little sober reflection suggests that much of our problem of time, complacency, and refusal to attend would disappear if real motivation could be developed. (5) *Lack of a training program*. Most respondents point the finger of blame to the local church and its workers. Some, however, report that not enough is offered to their people, or that there is a scarcity of qualified leaders of leaders.

This may be the place to point to a shortage of staff leadership in adult work, especially in our regional and national agencies. Many regional councils of churches and regional denominational agencies have specialized staff leadership for children's work, and some have it for youth work. Rarely is there an adult portfolio on a regional staff. The same problem is evident nationally. The one national executive in Christian education from whom I have a reply says: "Our Board has a Department of Adult Work which exists more in name than in fact. The Director of the Department . . . gives only marginal time to this program." The same can be said of most denominational boards of Christian education, as well as the National Council. None of us has provided the personnel necessary to initiate, develop and promote a good piece of work in adult Christian education.

We have spent considerable time reviewing the situation as it now is with respect to leadership for adult work in the church, and noting the problems that have been encountered in efforts to improve that leadership. Our next task—and the real purpose

of this paper—is to try to identify the directions in which we should move in order to meet these problems and bring about real improvement in the quality of leadership for adult Christian education.

As guide lines for this endeavor, I call attention to seven basic principles of leadership education which I formulated several years ago for another purpose.[8] They were extensively reviewed at that time and were found acceptable. They may help us now.

(1) *Build the kind of church program that will lay a foundation for Christian service.* Leadership for the work of a church must come from people who have been in the church as they have grown. This truth suggests that a special burden of privilege and responsibility rests on the adult program of the church. If the adult program of the church is good that church will likely have competent and committed leadership for all of its work.

(2) *Assign responsibility.* This is an administrative principle that applies to work with all age groups, including adults. Leadership development must not be left to chance, but must be definitely assigned within the structure of the church.

(3) *Provide motivation as well as knowledge.* The replies to my questions have repeatedly emphasized the importance of motivation. Knowledge and skill are not enough. Without motivation, people will not accept responsibility, nor will they take advantage of opportunities to improve themselves, nor will they use the knowledge and skill with Christian concern. Our efforts to improve the quality of leadership, therefore, must include "inspiration, prayer, worship, Bible study, and a sense of the guidance of the Holy Spirit." [9]

(4) *Equip each person to do the particular job the church has asked him to do.* Particular skills and insights are related to each responsibility which the church may ask people to assume. The person who would fulfill an office must possess those skills

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8 Lee J. Gable, *Christian Nurture Through the Church* (National Council of Churches, 1957), pp. 62-65.

9 *Op. cit.*, p. 63.

and insights, and the church is responsible to help him gain them. We have met this responsibility poorly. The leadership training courses we offer for adult workers either deal with Christian life and thought in general, or with the church school. They omit almost entirely the other responsibilities which adults assume in the church. The same conclusion grows out of the reports on nine ways of improving leadership which our respondents reported. We asked how well they use coaching as a means of improving leadership for adult work. Only 14 reported doing it either excellently or well. Eleven said it was fair and 18 do no coaching at all, according to their own report. We have much to learn from industry and vocational education at the point of equipping people to do particular church jobs well.

(5) *Include both content and method.* Content and method must go together; neither is adequate without the other. Yet, when we try to develop better church workers we too often divorce these two. We inspire people in programs that have little teaching value. We educate people in programs that do little to inspire. Let's put an end to this false dichotomy.

(6) *Provide experience in good patterns of church work.* It is an axiom that "we teach as we were taught, not as we were taught to teach." This is as true in work with adults as anywhere else in the church program. If we are ever to change existing patterns, we must help our leaders get good experience in using better patterns. It is not an accident that many of our respondents rated the laboratory school or workshop as our best means of improving adult leadership.

(7) *Let the leadership education program itself be a good illustration of good group work.* What sinners we are when we lecture about group process! What are we really teaching when we make poor use of a film in a training class? The point needs no further elaboration.

It is no easy task to develop a plan for leadership improvement which is based on the principles we have listed, yet which meets the problems and objections that our respondents have reported. On the one hand, they tell us that developing leaders

is a slow, time-consuming process. On the other hand, they tell us repeatedly that what we do must be done quickly because people cannot and will not give much time to it.

The plan we must develop needs to have such specifications as these:

(1) Real study of Christian truth, of adults, and of ways of working with adults.

(2) Observation and practice of good Christian education of adults.

(3) Personal involvement rather than intellectual effort merely of adults.

(4) Inner motivation.

(5) Safeguard the busy time schedule of volunteer church workers.

No one plan or series of program activities can fill our need. There are too many variable factors to permit us to sit here and work out the perfect plan for every adult work situation. We cannot prepare one neat formula to solve all of our problems in adult leadership. Rather, we can and must identify parts of the formula which each of us can then evaluate for himself and decide whether or not to use them in his own particular church program and with his own particular set of people. Following are 18 types of enterprise that commend themselves for inclusion somewhere in our efforts to improve the quality of leadership for adult work in the Church.

1. *Laboratory experience.* If the present unsatisfactory patterns of adult work are ever to be replaced by better, leaders of adult groups must know how these patterns look, how they work, how they feel. This means seeing what happens when good work is done in adult groups, trying out these different patterns under supervision so as to get the feeling of success in their use, and gaining background and assurance through repeated experiences and through evaluation which identifies strengths and weaknesses. This is exactly what happens in a laboratory school. The trouble is that the few laboratory schools that do operate deal primarily with children and almost never offer experience with adult groups. In most of the adult labora-

tory schools that have been reported to the writer, attendance was low. Furthermore, it takes time to conduct a real laboratory school, and time is what our respondents tell us adult workers are reluctant to give. Our basic question is: How can laboratory experience in adult work be made generally available with a minimum of time required by the learner?

The following suggestions may help: (a) Develop training centers in many communities, comparable to the Presbyterian U. S. "Teacher-Consultant Training Centers." Such a center in a community could provide a measure of laboratory experience near by and with a minimum of time in any given week. (b) Prepare a film or series of films showing good adult work. View these films, discuss them, plan to adapt workable procedures in your own church. Would closed-circuit TV be usable? Here the TV experts can help us. (c) Develop one or more good teachers or group leaders in a church. Let potential leaders observe them, work and plan with them, and gradually assume major responsibility. This calls for unusually competent and mature persons both as observers and as observed. (d) Arrange demonstration teaching, with observers who meet for discussion and evaluation both before and after the demonstration period. (e) Make such programs as the workers conference real demonstrations in good work with adults. (f) The "Indiana Plan," with its emphasis on participant training, is really a way of providing laboratory experience.

2. *Extended conferences, institutes, workshops.* Short programs of an hour or two are too short to have much lasting value. Five specifications were mentioned as necessary parts of the plan which can help us improve leadership for adult Christian education. Only one of them can be realized in a short conference—and that is saving time for the busy volunteer worker. The others, each of them important, *take time.* There are no short-cuts.

Our respondents tell us that laboratory schools, longer workshops, and training classes have given most help. Each of these is an extended program. The most enthusiastic comments about training programs that work were those about long conferences

and workshops. The respondents see real hope in training camps of a week or two, in summer leadership schools of a week or two, in Parish Leaders Institutes as developed by the Protestant Episcopal Church, in Leadership Growth Workshops developed in the past year or so by the Congregational Christian Churches, and in How-to-Teach Workshops developed by the Evangelical and Reformed Church. Undoubtedly there are others.

The writer has the impression that these long-term programs have clearly established their worth but that they have made their strongest contributions in children's work. How can their possibilities be utilized more fully in developing leadership for adult work?

3. *Develop leaders of leaders.* Experience makes it clear that the enterprises we are describing must be developed in sufficient numbers so that one or more of them will be within easy reach of any worker with adults. Otherwise large numbers of workers will be missed, and their groups will be denied the benefit of newer and better ways of working. This requires us to train a sufficient number of leaders so well that they in turn can train others and so multiply themselves. We have given lip service to this idea, but few of us have taken it seriously. It is my considered judgment that we must solve this problem if our workshop is to succeed.

I see four clues to solution of the problem of securing leaders of leaders. (a) Hold special conferences for clergy so that they may become the leaders of leaders. This assumes an interest and competence in Christian education which many ministers do not have, and also a willingness to include educational supervision in the time schedule of the pastor. The recent experience of the Protestant Episcopal Church might well be explored for the meanings it may have for all of us. (b) Call full-time directors of adult work to the staff of each conference, district or association, or council of churches. The idea is sound, but many regional groups will feel that they cannot afford such expansion. (c) In the programs of extended conferences, institutes and workshops, include provision for the training of lead-

ers of leaders. The point of this suggestion becomes clearer when one realizes the tendency of delegates to such conferences to promote training enterprises in their home churches and communities. This tendency should be encouraged and guided. It now appears to be the most promising of the four clues. (d) Develop volunteer directors or committees on adult work in conferences, districts, associations, and councils of churches. The idea is sound, but the effectiveness of volunteer work is limited by the time which volunteers can give and by the hesitation of many to accept the volunteer as an authority.

4. *Training in group process.* I shall not develop this point, because Mr. Thornton will do it in a later part of the session.

5. *Develop an adult "faculty."* As long as one person is "the teacher" of a class no matter what the class is studying, the church is in an impossible position. No person, however well-informed and consecrated, can do equally well in all subjects. It would be absurd to have one person teach all the subjects in the curriculum of the University of Pittsburgh. It is absurd in the same sense to have one person teach all the subjects in the curriculum of a present-day church school. It is not a new idea that a "faculty" be developed for the church school, but it is an idea that deserves to be taken seriously *now*. Most of the problems in recruiting and training that we mentioned earlier are more serious for the person who must do all the teaching, all the time, than for the person who takes his place as one of a "faculty."

Certain implications of this faculty idea should be noted. (a) Teaching assignments can be made in advance. The teacher for a particular unit or series can then read resource materials in that subject-area and prepare thoroughly for his teaching. Here is one of our best answers to the "sense of inadequacy" which causes many prospective teachers to decline our invitations. (b) The time problem is greatly eased, because there are periods when a particular person is not teaching at all. During these periods he should be a member of the class, benefitting from the teaching of others and devoting some time to his own preparation for future teaching. (c) "Faculty" members should be

encouraged to develop variety and creativity in their teaching. The person who becomes "expert" in a particular phase of church life and thought is likely to become a better teacher in method as well as in content. (d) One respondent has urged that the "organized class" patterns be broken, on the ground that they "confine rather than release spiritual powers." The adult department that adopts elective lesson procedures and also uses the faculty idea will surely break through the confinements of organized class patterns. (e) Planning conferences would be natural, if not mandatory, for a church school "faculty" of the type we have been describing. (f) The members of such a "faculty" become valuable resource persons, not only for their classes, but for the entire church program. (g) Teacher rotation has been urged by several of our respondents. The idea is good, but adult classes have been slow to accept it. A form of rotation would become automatic in a faculty system. (h) Some may object to the faculty idea on the ground that it is hard enough to get one teacher per class and that it would be impractical to require a number of teachers for each class. There is good reason to say, however, that the recruitment task would probably be easier rather than harder.

6. *Small study groups.* Our studies of group process have helped us to see the values that the small group may bring.[10] A growing body of experience with adult groups supports the studies. The growing use of circles within the larger context of women's work in our churches, the growing use of small Bible study groups, and the occasional development of research groups among young adults are encouraging signs. The respondents as they told of their hopes and dreams pointed more often to the small group than to any other new idea in adult program. The small group seems more of a program device than a means of developing leadership. Perhaps it ought not to be included in this paper at all. I include it however, because

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[10] For detailed treatments of the small group and its possibilities, see Herbert A. Thelen, *Dynamics of Groups at Work* (University of Chicago Press, 1954) pp. 187-88; Margaret A. Kuhn, *You Can't Be Human Alone* (National Council of Churches, 1956), pp. 23-26; Henry A. Tani, *Ventures in Youth Work* (Christian Education Press, 1957), pp. 170-76.

the church that makes effective use of small groups will certainly develop new and better leaders as a by-product.

7. *Planning conferences.* Opportunities to meet with others for evaluation and planning are almost always stimulating. One question leads to another. One idea sparks another. A suggestion from one person may open the way to a whole new venture for the church. Adult workers have been slowest to take advantage of the obvious benefits of joint planning. Leaders of the Adult Division of the church school should meet at least quarterly for joint planning, as they anticipate a new curriculum unit. Increasingly the workers of nearby churches are meeting together for this purpose. This is one of the good results of new curriculum projects in some of our denominations. Retreats are becoming increasingly popular in church circles. Why not hold a retreat for leaders of all the adult groups of a church in order that they may consider their purposes and programs, and coordinate their planning?

8. *Training through young adult work.* Several respondents called attention to the young adult group as a resource for improvement of program and leadership. One suggests that the way to get away from the traditionalism of many adult programs is to start new groups with imagination. If each young adult group in a church were to start on a sound basis, with a vital program and with continuing counsel from the pastor or other supervisor, the adult program of the church could be revitalized in a generation. From this group, leaders would almost certainly be selected for positions of importance throughout the church.

9. *Coaching, job description.* Vocational education prods us to think more specifically than most of us do about the responsibilities we ask persons to assume and about their preparation to assume those responsibilities. Vocational educators analyze an operation into its steps, point out the keys to success, identify the most common errors or dangers, provide both demonstration and practice, and make follow-up visits when the trainee has begun to work on his own. Church work is not as simple as most of the industry processes with which vocational education

deals. People vary much more than do the materials of industry. However, we have something to learn about job training, and job descriptions. For every church responsibility we assign, there should be a written job description so that the person knows what he is expected to do. There should also be enough training so that the person can do the job with reasonable ease and with the satisfaction that comes from accomplishment. We have begun to do this with every-member canvass visitors and with evangelism visitors. But what about committee and com-mission membership, organization offices, and the dozens of other adult responsibilities?

10. *Evaluation.* Educators do not need to be convinced of the merit of evaluation. We take it for granted. But evaluation can-not be taken for granted in local churches, for all too often it does not happen there. Evaluation was the most unused means of leadership improvement according to our respondents, and undoubtedly they are right. We must find ways of making evalu-ation a regular part of the program of every adult group. There is need for a simple procedure for use in evaluation, which will provide some depth as well as a statistical check.

11. *Self-training.* Each of the ways of improving leadership we have discussed assumes some kind of group in which leader-ship is exercised, teaching is done, and interaction takes place within the group. What about the concerned Christian who is alone in his desire for improvement, perhaps living miles from a population center? There are ways by which he may train himself. Correspondence courses which many denominations have developed suggest one way in which self-training may take place. A planned program of reading, observation and experi-mentation can be developed by a person with the will to learn. This person can get counsel from such persons as his pastor, denominational or council staff members, and lay workers who have done some growing in churchmanship. In fact, self-train-ing is a necessary ingredient of all the ways of training we have discussed. They succeed only to the extent that they bring about self-training in the persons they reach.

12. *Resident schools.* Resident schools to which volunteer

workers come for training have been begun by the United Church of Canada. Some of the persons who come to these schools are in the "leader of leaders" category. Many, however, are volunteer workers who wish better preparation for the work they do in their own churches. They frequently come for periods of three to six weeks.

Thus far, we have said nothing in this paper about objectives. This subject will have been discussed thoroughly elsewhere in the Workshop. In the context of leadership improvement, objectives are important. They provide the basis for evaluation. A church should seldom set out deliberately to establish a set of objectives. Rather, the framing of objectives should be introductory to such continuing activities as program planning and evaluation.

It is difficult in these pages to draw any satisfactory line between improvement of leadership and improvement of program. The reason for that is that no such line can be drawn. The enterprise that results in one, results also in the other. For this reason, we have deliberately dealt with some subjects that are closer to program than to leadership. Also, we have dealt with administrative matters which affect the whole church, rather than merely the adult departments or agencies of the church. One cannot deal with one age group without affecting others as well.

We have not mentioned specifically a number of activities which are important in developing leadership throughout the church. They are important, however, and the church that would have good adult leadership must be doing these things for adults as well as for other ages. Therefore, we list them without elaboration:

13. Local church training class—Sunday morning or week day, church and inter-church.

14. Apprenticeship.

15. Supervision.

16. Training in the use of audio-visuals.

17. Library—both workers' library and general.

18. Parent training for parenthood and for future church leadership.

We have set ourselves this week to the task of charting *"new* directions for the Christian education of adults." In my leisure-time reading last Sunday I got a fresh perspective on "newness." You recall that on Monday of last week Dr. Knoff spoke of the pastor in the Chicago area who regularly arranged for his people to discuss his sermons with him. The other day Bob Clemmons reported another. I have been urging our students to do this as a new and stimulating venture. Last Sunday I read about a Polish Reformed minister who was pastor of a congregation of foreign Protestants in London around 1550. He and his people regularly did this *new* thing we are talking about. His people were encouraged to prepare written statements about their questions and objections after hearing him preach. The questions were cleared through a screening committee and discussed in open meetings. Then the ministers responded "with the reasons for their doctrine." [11]

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[11] Bard, Thompson, "Reformed Liturgies in Translation: Selections from a Lasco's Liturgy," *Theology and Life,* May, 1958, p. 106-110.

21. Needed Research and Experimentation in Christian Adult Education

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As we come to this session I would like to raise some questions about what we have done up to this point and see if we can relate the achievements of the workshop to its original purpose and design. The idea of the workshop had its inception two years ago in the work of the general Committee on Objectives of Christian Education of the National Council, when we discovered that professional religious educators are not sufficiently conversant with findings in many other fields directly related to religious education. The members of this committee came to realize that before we could write a valid statement of the objectives of Christian education we would have to know more than we then knew about the nature of personality, about how human beings learn, about the chief factors which motivate learning, about the impact of our culture upon the individual, about the relationship of the church to other agencies in the community, and so on.

We found that in adult education, in particular, we had not

moved ahead as fast as some of the other age groups had done in the formulation of objectives. And this gave us the challenge to try to build our statements of objectives upon the wider knowledge that might be gained by sharing insights with specialists in other fields. This workshop was set up on the assumption that through the cooperation of a number of specialists in fields like economics, political science, anthropology, psychology, sociology, theology and Christian education, by continuing conversation between such consultants and the leaders of adult education in the denominations and councils, and by the assistance of professors who are teaching in the field of religious education, we might be able to arrive at a better understanding of what the possibilities are in Christian adult education.

We set for ourselves the task of trying to find answers to such questions as these: What are the new opportunities, challenges and problems which arise in adult education out of the rapidly changing culture of today? How are adults affected by cultural changes and trends? How capable are they of making adjustment to changes so catastrophic? What can education do to enable them to meet the conditions that face them? What specifically is the role of the church in the total education of adults today? And what, then, should Christian adult education seek to accomplish?

There are divergent interests represented in the sponsorship of this workshop. The University of Pittsburgh is concerned primarily with the extension and application of knowledge. We seek to encourage research in all the significant areas of human interest. In this effort we are again and again confronted with the fact that specialists in the several fields tend to build semantic walls around themselves that make communication difficult. Hence we try to find ways of surmounting compartmentalization so that specialists may pool their knowledge and insights. We have found that often, in the process of sharing, new knowledge and creative insights emerge. In planning this workshop we hoped to make some contribution to what is already known about adults and their development and to add to the under-

standing of how this knowledge may be applied more effectively to modern life.

The denominational and council representatives are doubtless interested chiefly in finding ways of enriching and making more effective the processes of adult education in their respective churches and agencies. They bring to our common effort a rich reservoir of practical experience, without which theoretical knowledge may be vapid and irrelevant. Christian adult education, if it takes place at all, must take place in local churches and communities. Leaders of local churches have helped to keep our study and discussion pertinent to the life adults actually lead in their own locale.

We could not have conducted the workshop without the aid of Lilly Endowment, Inc. When we first approached this Foundation, they were somewhat skeptical about whether this is a proper expenditure of their funds. But Mr. G. Harold Duling, the Executive Director, spent two days with us and I believe he was favorably impressed with what was taking place. We were delighted at the way in which he participated in the workshop and entered into the discussions. He was a participant-observer in the best sense. The Foundation is interested in discovering ways in which the resources of universities may be made available to leaders in education, ways that increase their knowledge and improve the application of this knowledge to the problems of human living today.

It is doubtless too early to make an adequate appraisal of our experience during these two weeks. But some results are apparent and we may begin at least with these. I am sure that all of us, by this close collaboration and communication between leaders in many fields, have a wider perspective and a deeper understanding of the present-day tasks of adult religious education. We have developed together a valuable body of resource materials that should be of continuing usefulness and service. We have here a series of papers of very high quality. Perhaps not many of us can yet appreciate the significance of these contributions. It is my considered judgment, as I have listened to the papers, that we have a symposium on adult reli-

gious education equal in quality to anything that is available anywhere, and that we can point to it in the future with pride. We have had leaders of high competence in many fields facing the tasks of adult religious education, addressing themselves quite frankly to our problems, and sharing their knowledge and insights with us.

At the University we have scheduled for this summer two seminars which are to be projected upon the results of the workshop. One we are calling "Current Issues in Adult Religious Education." This is an advanced seminar for graduate students who have had training in the philosophy of religious education. That group will go through these papers and reports with a fine-toothed comb to locate the points of tension, the divergent viewpoints, the controversial issues that have divided us here. And we shall try to bring these out so that we may have a good look at them, so that we may see why it has been difficult at certain points to get a phraseology that pleases everybody in the study groups.

Then we have scheduled a seminar which we are calling "Researches in Religious Education." We shall try to serve two purposes here. We shall combine two groups, actually. One, a group of doctoral candidates who are trying to shape up research projects. We don't want to get in their way. After all, they have to write dissertations if they expect to get doctoral degrees from this institution! A second is a group who are just beginning to get the feel of research. These will be asked to collaborate in making a careful digest and summary of doctoral dissertations in the field of adult religious education and closely related fields, so that at the end of the summer we hope to put together what is already available in formal research reports.

It is difficult to project the University's program into the future, but I have had some opportunity to discuss our possible future activities in this field with the Dean of the School of Education and with one or two others in the University administration. We think it will be possible next year to conduct a general seminar in adult religious education, in which we will continue the kind of thing we have been doing here. We have

not been able to bring to this workshop specialists from many fields in which there are important insights of significance to adult religious education. For example, through no fault of our own, we did not have a sociologist. We thought we would have Professor Lloyd Warner of the University of Chicago, but he had to cancel his engagement at the last minute. We did not have an anthropologist, though we invited at least two. We had no expert in population problems, none in international relations, and so on. There are many important fields from which we had no representatives in this workshop. We think if we can secure competent, interested people from these several fields who will each spend an entire evening with us, present their papers, have their papers analyzed by experts in other fields, and then give the members of the seminar a chance to talk back, we can continue the process which has been instituted here and perhaps make even a greater contribution to our knowledge than we have been able so far to do. There will be included in that seminar, if it materializes, a selected group of our own graduate students. There will be selected leaders from the community, representing other phases of leadership. And then members of the faculties from other disciplines in the University have important contributions to make. You have met two of these, Asher Isaacs and Albert Martin. They are choice spirits, of course, else they would not have been invited to this workshop. But there are many others at Pitt who can render similar service if they have the opportunity.

As we have thought about what the seminar might do, there are two or three things which we believe might add to this process. First, the series of papers by an additional group of special consultants, as I have already said, with supplementary discussion by interested and able leaders in related fields. I have already suggested a digest and summary of related research, and this may have to be projected into the next school year. Then we would like to carry on a survey of adult religious education in the Greater Pittsburgh area. We do not know very much about what is going on in the churches in our neighborhood. If we can get some assistance, train a group of surveyers, and

actually study what is going on in the many aspects of adult education in a great metropolitan area of this sort, we can put the results together in such a way as to enable us to draw some conclusions with respect to the present status of adult religious education. I hope it may be possible to guide some of our doctoral research into the area of evaluation. This seems to me to be a greatly needed field, and it is conceivable that a dozen doctoral dissertations might have their beginnings in our experience here.

I have no suggestions to make as to how theological seminaries might use the materials we have gathered, but I am sure that some seminary courses in religious education will be enriched and strengthened because some of the professors are sharing with us in the workshop. I have no suggestions as to how denominations and councils may use the materials. I know that members of the Committee on Adult Work of the National Council are taking notes and are planning some conferences. Undoubtedly the process we have begun will continue. But, in my judgment, the real significance of these two weeks does not consist in the pile of papers we have accumulated but in what happens after we go home, when we get back to our respective fields of responsibility. We have failed rather signally if the whole future of adult religious education is not strengthened by our work here together.

This seems quite long enough for a preface! It is my task tonight to raise certain questions regarding the needs and possibilities of research and experimentation in adult religious education. I am not going to make an address, nor am I going to read a paper. This is my opportunity to demonstrate my conception of what a workshop should be by putting into your hands some resources, talking a bit, and then asking you to reciprocate. Through give and take we should together arrive at a better understanding of the place of research in our area of responsibility.[1] When I am through will each of you, either

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[1] Here Professor Little circulated two documents: (1) "A Bibliography of Doctoral Dissertations in Adult Religious Education and Related Fields" and (2) An outline of "Needed Research and Experimentation in Christian Adult Educa-

in spoken word or on a slip of paper to be handed in, do two things: (1) list any significant research projects you know about that are underway across the country, the findings of which would be useful to us, so that we may have a composite list of researches that may contribute toward the improvement of adult religious education; and (2) add to the list which I have presented any important questions that need answers and that can only be answered by research and experimentation.

This outline of needed research and experimentation in Christian adult education should be regarded as in no sense complete. It was just pulled out of the air, so to speak, and at random. And the items are not research projects in the sense that one from the list can be handed to a doctoral candidate with the direction, "Go on now and provide an answer to this question." But they are the kinds of question that should provide motivation and direction for research. I would like to ask you to add any other questions of this sort to which we need answers and that presumably can be answered only by the use of research techniques.

The outline is divided into three sections, as you will notice. The first lists some chief sources for research data on adult education. Many of you are familiar with these resources, and I shall take only a moment to call attention to the types represented. *Adult Education* is the professional magazine in this field, and it contains in every issue summaries, reports, reviews of significant books. *Contemporary Psychology* has an enormous amount of pertinent data. Professor Kuhlen was good enough to select from recent issues of *Psychological Abstracts* those which he thought would be most useful to us in this workshop. *The Journal of Educational Research* presents in each issue several actual research reports. *Religious Education* carries regularly summaries of "Significant Evidence," prepared by Professor Ligon and his collaborators in the Union College Character Research Project. Once a year Helen Spaulding of the Department

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tion." These documents were retained by the members of the workshop and are not reproduced here, but they were referred to frequently by Professor Little in the following portion of his address.

of Research of the National Council provides abstracts of the doctoral dissertations in religious education. *The Review of Educational Research* is a sort of brief summary of researches in various fields; and about every three years there is a summary of character education, religious education, and moral and spiritual values. *Information Service,* a publication of the National Council, has very valuable references to significant books and research projects. There are other sources of research data which might be added to this list.

Second, I have listed a few important centers of research in adult education. You will doubtless be able to list others that may be of value to us. We won't take time to add now to the first two sections, except that I urge you to do so. If you know other important sources for research data, or other significant centers of research in adult education, please write these down and hand them in at the end of the session; and we will include them in subsequent reports.

I am not sure how best to present the third section, "some important problems for research and experimentation." There is a long list of questions here. They are not research projects as such; but they are the kinds of questions we should be asking. You have the list and it is unnecessary to read it. But occasionally a comment may be useful.

The first question suggests the importance and need of our trying to learn from other disciplines what they have discovered and asks how to integrate and synthesize their findings so that they may make a contribution to adult education. The next has to do with three or four patterns of analyses of personality that are available. "Developmental tasks" is a term that is used by the Committee on Human Development. Havighurst and his associates use it in their writings. "Maturity Traits" you will recognize as emanating from the Yale Clinic of Child Development, popularized by Gesell. "Persistent Life Situations" was the term used by the Horace Mann-Lincoln School of Experimentation at Columbia. We ought to find out whether and to what extent such concepts of development apply to Christian adult education.

I recall a year or so ago when Professor Havighurst read a paper on adult development, I asked him whether it might be possible to provide a list of *Christian* developmental tasks comparable to his famous list in his *Human Development and Education.* His reply, and he had not thought it through carefully, was that he doubted whether it would be possible because developmental tasks are the things which one must do if he is to be successful and happy and if he is to move to achievement later on. It should be possible to define Christian developmental tasks in a closely integrated Christian society. If everybody had certain expectations, everybody who lived within the community, then we should expect that at certain stages Christians would be acting in this particular way; but we live in a society that is very complex. Christians find themselves operating under so many different conditions that Havighurst thought it might not be possible to define Christian developmental tasks with the same assurance. Jesse Ziegler says he is not willing to be defeated quite so easily. He thinks we should keep working in that area and see what may result. Well, quite obviously, it is a research task and, if it is feasible, we should get at it.

The next, what are the "spiritual" needs of adults as distinguished from biological, psychological, and social needs? We held here at Pitt a couple of years ago a conference on religion in the professional preparation of leaders in various vocational fields.[2] We invited representatives of the various disciplines, education, the physical sciences, law, medicine, business administration, et cetera, in the colleges and universities of the Tri-State Area. The lawyers were asking, what is the place of religion in preparation for law? The teachers, what do we need in the way of religion to prepare for teaching? And so on. Professor Gilmer, of Carnegie Institute of Technology, called attention to the different types of human needs. He talked about physiological needs, economic needs, psychological needs; and he added a fourth which he called spiritual needs. After each

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[2] Lawrence C. Little, ed., *Religion and Education for Professional Responsibility* (Pittsburgh: The Department of Religious Education, University of Pittsburgh, 1956).

presentation we had a chance to needle the speakers, and I said to Professor Gilmer, "You psychologists talk blandly about physiological, psychological and spiritual needs. And you yourself have taken occasion to analyze the physiological and psychological needs, but you waived aside spiritual needs in a sentence or two. Now you fellows in psychology have developed techniques by which we can dependably chart the psychological needs of people. You have made vast progress and, because of your know-how, you could be of great assistance to religious educators if you would tell us how to discover what are the spiritual needs. You admit that there is a level here." And I was greatly surprised and gratified when he said, "I am greatly interested in that. I admit that we have not developed techniques to do it, but I should be most interested in collaborating with a group of Christian educators in trying to bear down in this area." I think we saw evidences of that interest on the part of our consultants here. And I think we can get the help of some of these people who have developed techniques of analysis that might help us a great deal in finding what are the spiritual needs and how they can be met.

What are some of the special groups that we should seek to serve? And I have cited only a few "such as'es" here. What are the special needs of the chronically ill? Of the unmarried, widowed, divorced, and so on?

The question of the motivation of Christian growth is a perplexing one. We have learned a great deal in recent months about other types of motivation. Motivation research is one of the fads of our time. Can't we find out more than we know now about what motivates people? What are the basic needs which keep adults coming week after week to church school classes? I have been doing some observation of adult classes in this area the past few weeks in connection with one of our own doctoral research projects. Don Courtney is trying to find out what external factors affect the teaching of church school classes. To what extent is the type of the community significant? How important is the size of the church? Does it make any difference

whether the church is located in a rural, suburban, or down-town section? And I have been going about as one of Don's emissaries, just looking in. I must admit that at least a half dozen times I have asked, "Why do these people keep coming to this kind of thing? They look like otherwise intelligent adults! I am sure there is a lot of worth-while things they could be doing. Why do they keep on coming?" And what are the factors, on the other hand, that occasion such large dropouts? We don't know much about this. And we ought to know more. What are the factors which keep people coming, and what is responsible for our losing so many?

How do the interests of adults change in the area of religion, and why do they change? It is true that with advancing years, attitudes and outlooks change. Why?

What methods and techniques are most suitable for adults? How can we measure their effectiveness? How can we develop techniques that relate the program of Christian education more closely to the life and work of the church, to the needs and in-terests of adults, and to the general needs of the community? What is the relative value of the different methods of teaching? In general education, we have developed techniques by which we can make evaluations, set up experiments, establish control groups, and find out to what extent teaching affects learning. We should make a greater use of these techniques of evaluation in religion education.

To me one of the most important questions in the list is, what are the distinctive *Christian* values? Is there something qualitatively distinctive about the Christian way of life as com-pared, for example, with "good citizenship," or "wholesome living?" If so, what are these distinctive qualities? How can we find out?

Then, how does Christian education, as ordinarily carried on in our churches, really affect the behavior and value systems of adults? I am sure that everyone here is familiar with the famous *Changing Values in College,* by Philip E. Jacob, and the storm it created when the report was released. A summary

of this research has been provided by Mr. Jacob himself.[3] Can we discover whether Christian education has a comparable effect upon adult attitudes and values? These are quotations from Jacob's summary: "College experience barely touches their standards of behavior, quality of adjustment, sense of social responsibility, perspicacity of understanding, and guiding beliefs." He says that college experience doesn't have much influence on these areas of college life, that "A dominant characteristic of the current student generation is that the students are gloriously contented, both in regard to their present day-to-day activity and their outlook for the future." They are "unabashedly self-centered," conformists. "Students normally express a need for religion and often attend church on Sundays, but their religion does not carry over into the secular world. The majority appear to believe that God's place is in church or home, not in business or community."

And this is a startling comment: "For the most part, students' values do not vary greatly whether they have pursued a conventional liberal-arts program, an integrated general-education curriculum, or a professional-vocational option." *The courses they take don't seem to make much difference!* This raises some serious questions about the relative values of certain bodies of subject matter, doesn't it? We should take a look at that.

Jacob continues: "Quality of teaching has little effect upon the value-outcomes of students' general education." The *quality* of teaching. Shades of the Standard Leadership Training Curriculum! But then he goes on to say, *"Some* teachers, however, do exert a profound influence on *some* students . . . faculty members having this power are likely to be those whose own value-commitments are openly expressed and who are outgoing and warm in their student relationships." It is not their methodology but their convictions, their relationships to other people, the devotion of energy and time to the things they think really matter that somehow carry over into student life.

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[3] Philip E. Jacob, et al., "Does Higher Education Influence Student Values?" Reprint from *National Education Association Journal,* January, 1958.

I shall not keep on reading Jacob's report, but the following concluding statement should cause us pause:

. . . no specific curricular pattern of liberal education, no pedigree of instructor, and no wizardry of instructional method should be patented for its impact on students' values. Indeed, the impact of American higher education as a whole upon the value patterns of college youth as a whole seems negligible.

The values of some students do change in college. But even with these, the impetus to change does not come primarily from the formal educational process. It comes from the distinctive climate of a few institutions, the individual and personal magnetism of a sensitive teacher with strong values, or the value-laden personal experiences which students occasionally undergo during college.

In short, college can contribute to the growth of a student's values only when it penetrates the core of his life and confronts him with fresh and often disturbing implications, which are different from those which he and his society have taken for granted. . . .

Now there are implicit in Jacob's report, it seems to me, certain profound questions which leaders in adult Christian education should be asking about our own processes. If there are single churches of influence which have the constructive effects upon values that this writer holds certain colleges do, let's find out where they are, how they go about their work. Lamentably, I think, most of the data we have today on education are negative. Let's take family life as a good example. We know a lot about what makes homes fall apart. We know a great deal about the causes of juvenile delinquency. But not many people have been concerned about the many homes that stick together and why they do. We don't know as much as we should about why so many kids are *not* delinquents. We ought to have more research on the positive influences and factors in personal development. I would like to know what are the churches where adults really learn in the process of Christian education, and why they do. And we can find that out only by research and experimentation.

How do adult groups achieve their goals? What is the "flow of action" from the time they get a good idea and start a project

until the desired results are accomplished? Are there ways by which we can chart that? To what degree are our Christian education goals and purposes being achieved? Where have we missed the mark? How can we better proceed?

What are the capacities of adults for new learning? Under what circumstances do they learn best? What is the relation of social participation to adult learning? Jacob was pretty cynical about the supposition that because you are busy doing certain things, therefore you are increasing your value system. As I have had a chance late at night here to think about all the busy activity going on in this workshop, I have become a bit cynical and skeptical, too. I just wonder if it is that important.

Don Courtney tells a story of a man who was standing on a street corner one day, just snapping his fingers. Somebody came along and asked, "What are you doing?" He replied, "I am keeping the elephants away." The other said, "Why, you are silly. There isn't an elephant within a hundred miles." And the fellow said, "See, what I mean!" Let's don't take ourselves too seriously. We ought to have worked up to the hilt here, and I think we have done it, but the world is not going to be saved as soon as we pack our grips and go home. The problem of what is adult Christian education will still perplex us. How do we achieve our goals, and how do we make progress toward them?

What is the relative value of preaching versus teaching, if there is a legitimate distinction? What should be the criteria for the selection of adult courses? What courses are more effective, and how do we know? What knowledge, insights, perspectives are needed for effective leadership? How can we help to develop these? How do we make effective use of adult resources and leadership?

What are some of the "job requirements" of Christian leaders? The business world has carried on a lot of research into what is expected of business executives. We know the kind of training that stenographers need, and the like. Here at Pitt we have taken advantage of techniques worked out by one of our associates in the Department of Psychology. Perhaps some of you have heard about the "Critical Incident Technique" which

Professor John Flanagan has perfected. Two of our students last year took this technique and came up with rather elaborate analyses of the job requirements of two functionaries in our field. One Presbyterian minister wanted to know what are the critical requirements of ministers and directors of Christian education in Presbyterian churches? And any prospective director in a Presbyterian church could get only ulcers by reading what is expected of him in this difficult role. A study has just been completed of the requirements of teachers of youth groups from 15 to 21. Here are illustrations of how we can take a technique that someone else has perfected and apply it to our field. We have used in two or three instances here techniques for judging the readability of church school lessons by utilizing a technique developed in elementary education. I am simply pleading that we look around and utilize available methods in the enrichment of our own processes. We ought to come up with a list of what are the job requirements of Christian leaders. What are the characteristics of successful leaders? And this is a task requiring research and experimentation.

What are some of the successful practices that are used by such agencies as labor unions? They are very effective in certain types of education. The farm agencies have certain educational methods which might prove useful. The Army and Navy have found ways of accelerating learning. Religious education ought to take a look at some of these helps. I have referred to Don's study of some external factors that effect Christian education, and to what extent. What are the most effective groupings? What about the principle of grading in adult education?

What are some of the most important trends in Christian adult education over the past ten years? Can we predict the direction we will be going as we see where we now are?

The last few questions on our list have to do with the relationship of specialists in theology, church history, etc., to our chore. What are the new insights in Biblical criticism and Biblical theology that should be reflected in our program of Christian education for adults? How can adults be helped to appropriate these new approaches for themselves?

How can we develop significant experiments in dealing with the "hot" issues in adult Christian education, such as the conflict between sectarian groups; Catholics versus Protestants "and other Americans"; racial and economic tensions; short-sighted foreign policies, etc.?

Mr. Chairman, I have taken more time than was allotted me. But these are the kinds of questions to which we desperately need answers, and we can get valid answers not by armchair theorizing or in any other way than just going and finding out. May I conclude by saying that you will find most of the graduate schools across the country cooperative if you need information, if you know the kind of information you need, and if you present your needs in a clearcut fashion. And most of the schools know how to find funds for research projects that cost money if it is clear enough that they will make some contribution to our knowledge in the field. Don't be frightened if you have a project that will cost something. The only thing we ask, and I think the only thing a foundation would ask, is that it holds promise of making some real difference in our knowledge and insights and in the use we make of our new understandings in the ongoing processes of adult religious education.

Charting the Future Course of Christian Adult Education in America

A STUDY OUTLINE [1]

I. What New Challenges, Problems and Opportunities are Presented to Adult Education by Recent Changes and Current Trends In American Culture?

   1. What are some of the factors in American culture which require the attention of leaders in adult education today? (The following list is meant to be only suggestive. What is the significance of each of these? What are some other changes and trends that should be taken into account?)

   Changes in the structure and function of economic and industrial life:

      automation, "the robot era"; the profit motive; the growing influence of organized labor

   Changing conceptions of citizenship; the welfare state

   Our "happiness culture"; "the power of positive thinking"

   Pressures toward conformity; "The Organization Man"; "Hidden Persuaders"; "other-directed" methods of determining moral standards

   The professionalization of recreation

   Jet-propelled travel; instantaneous world-wide communication;

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changing national and international boundaries; the resurgence of aggressive nationalism; colonialism; new freedom for formerly submerged peoples

The USA vs. the USSR; dependence upon military might for national security; attitudes toward America in the rest of the world; attitudes of Americans toward the rest of the world; "One World"; UNESCO

Nuclear energy; intercontinental missiles; "sputnik"

Class differences; segregation; conflicts between racial and cultural groups; economic, political, religious pluralism

The new stress upon science in education; "crash programs" in education; continuing inadequate support of education

Rapid population changes; suburbia and "ex-urbia"; the increasing proportion of "senior citizens"; the bumper crop of babies following World War II

Shifts in the constituency and nature of rural, suburban, and downtown churches

2. What do contemporary art, drama, literature, music, etc., reveal about adults in our modern era?

3. What are some fundamental ethical issues and dilemmas for adults today? How do we make our moral decisions? On what basis *should* they be made?

4. What is the nature of the "crisis" through which American culture is passing? What is the significance of this crisis for adult education? *What do we conceive to be the social needs for adult education in the world of tomorrow? What kinds of learning will be required of adults by our changing society in the next quarter of a century?*

II. **How Are Adults Affected by the Changes and Trends in American Culture?**

1. How does the community tend to shape and change the attitudes and behavior of adults?

2. What are some of the patterns of adult behavior as reported in recent surveys and other research findings? What dependence can be placed upon the results of surveys and opinion polls?

3. What appraisal do we make of current mass media of communication? What are their effects upon the adult mind? What use can be made of these media in adult education?

4. What are some special needs of particular groups in our society: young adults; the middle aged; older adults; parents; retired people; the unmarried; widowed; divorced; the indigent, handicapped, chronically ill; the exceptionally gifted; the rich; the over-privileged? What other groups need special consideration? *What are the individual and personal needs for adult education?*

What needs for continuing learning will adults have in the next twenty-five years in order to live adequately under the new conditions?

III. How Can The Needs of Adults Be Better Served Through Education?
1. What insights may be gained from recent research regarding the possibilities and the extent of adult learning?
2. What are some of the factors and conditions which encourage and promote adult learning? How can adult learning be motivated?
3. What is the relation of knowledge and information to experience and action in adult growth?
4. What is the role of education in preparation for occupation or profession? For avocation, recreation?
5. To what extent is the "developmental task" concept applicable to adults? How does educability change throughout the life span? How does the function of education change from young adulthood to old age? What do the special needs of particular individuals imply for the total program of adult education?
6. How can we identify and measure wholesome development in adults?
7. What are some effective methods of adult education?
8. What are some new requirements of adult leadership? How can leaders secure responsible involvement of more adults in creative growth and action?

What kinds of education should be provided for adults today? What should be the general objectives of adult education?

IV. What Is the Unique Role of Christian Education in Accomplishing the Objectives of Adult Education?
1. What are the resources of the Christian faith in meeting the needs of adults today?
2. What is the relation of Christian education to the total field of adult education? What more is required of Christian education than may be expected of general adult education? To what extent are the general principles of adult education applicable to the Christian education of adults?
3. What is the significance of the Christian community (the church) for adult education?
4. What is the place of the Bible in Christian adult education today? What is the relevance of the Gospel in a scientific age?
5. What are some of the current trends in theology, philosophy and other disciplines that should be taken into account in seeking a more adequate understanding of our total task in the Christian education of adults?
6. What are some of the dilemmas of Christian adult participation in

the political process? In economic and political life? What is the relation of Christian worship to the rituals of democracy?

7. How is Christian education affected by the ecumenical movement? By the relation of Christianity to the non-Christian religions? By modern secularism? By the current inter-faith situation in America?

8. What should be the relation between transmitting the Christian faith and developing in individuals their unique capacities for spiritual inquiry and growth?

9. What are the criteria of Christian maturity? What should be considered a mature adult concept of the Christian faith and life?

10. What is the role of Christian adults in changing society in the direction of specifically Christian goals? What are some of the goals? *What should be the objectives of Christian education for adults today?*

V. **What Principles Should Guide the Development of the Future Program of Christian Adult Education?**

1. What is the present situation with regard to adult education in the churches? Where are we now in curriculm planning and development? In the enlistment and training of leaders? What are some of the most significant recent developments in the Christian education of adults among the denominations? How relevant is our present program to the needs and demands of our times?

2. How should learning experiences, materials and methods be selected? How should adults be grouped for effective Christian education? What areas of experience should be included in the curriculum? In what forms should curriculum resources be provided?

3. How should leadership for the Christian education of adults be recruited and trained?

4. How should the different agencies working in Christian adult education be related to one another? How can we develop a more effective relationship between the church and the Christian home? How should we seek to use the total resources in the community?

5. How can the services of the denominational boards and the regional and national educational agencies be used more effectively at the "grass roots" level?

6. What are some of the areas in which we need additional research and experimentation? How can we stimulate a more effective use of the results of research and experimentation by the leaders of Christian adult education? *As we look toward the future of Christian adult education in America, what improvements in existing programs should we seek to make?*

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Page 322: For "Ziedger, Earl F." read "Ziegler, Earl F."

Dust Jacket: For "1957" read "1958."